

THE LIFE

OF

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HONORARY MEMBER OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND;
OF THE ROYAL MEDICAL SOCIETY OF EDINBURGH;
AND OF THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER;
AND LATE SENIOR SURGEON OF THE GENERAL INFIRMARY
AT LEEDS.

BY

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"Magnus planè vir, quem votis suis philosophia non potuit æquare; denique minus est quod illa finxit, quam quod ille gessit."

St. Ambros. Vit. Abraham Lib. i. cap ii. apud Calmet.

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TO THE FAMILY

OF THE LATE

WILLIAM HEY, Esq.

THIS MEMOIR OF THEIR VENERABLE PARENT,

COMPILED IN COMPLIANCE WITH THEIR UNITED REQUEST,

IS PRESENTED, WITH ALL DUE RESPECT,

BY THEIR AFFECTIONATE FRIEND,

AND OBEDIENT SERVANT,

THE AUTHOR.

GOLDEN SQUARE,
MAY 1, 1823.

PREFACE.

§. 1. When individuals appear in the common circle of life and business, adorned with religion, philosophy, morality, science, and taste, this noble alliance of great and good qualities commands respect, and excites admiration; and the contemplation of men, by whom human nature is thus raised above its ordinary level, is calculated to inspire the ingenuous mind with purposes of treading in the same path, and with an eagerness to participate in the honours and advantages, with which distinguished merit is frequently rewarded.

An ambition, in which the desire of surpassing others is subordinate to the wish of real excellence, will be in little danger of urging the mind into culpable excesses, or betraying it into a lawless disregard of the just claims of competition. This aspiring and dangerous passion, thus chastised and reduced into order, may be excited and directed by a view of the character of those, to whom honourable distinctions have been awarded, as a recompense due to meritorious diligence and superior public desert; and, thus regulated, it will not infringe the claims of benevolence, nor be at variance with the peace and welfare of society. A frank and unalloyed recognition of the superior talents and endowments of others, has been commonly regarded as the laudable effort of an upright and generous mind; and some praise is justly due to the man who confesses his own inferiority, especially where fame is coincident with power,

and reputation is connected with success and emolument. There are many extrinsic and accidental circumstances, that tend to repress the risings of jealousy, to weaken the force of envy, and to keep down those selfish and malevolent passions, which are adverse to the voice of justice and the suggestions of liberality. Among these may be mentioned great disparity of condition; remoteness of country: dissimilarity of pursuits; the surpassing lustre of powers and attainments, which have risen to an elevation that scarcely allows of their being overshadowed; these and some other causes, which exclude, in a great measure, the direct competition of interests and collision of claims, open the way to a fair and equitable judgment, and permit truth and justice to assert their rights successfully. But when a man is removed from the sphere of contest, and is no longer competent to dispute for victory with his rivals and contemporaries; when death has

abolished all mortal relations, and interposed a barrier wide as the gulph that separates two worlds; the merits and demerits of the absent candidate lie open to discussion, and his pretensions may be balanced, without necessarily awakening those prejudices and passions, which exercise so great an influence in perverting, or colouring, the perceptions of the understanding, and in biassing the decisions of the judgment.

Whatever exceptions may be adduced against this train of reflections;—and it must be confessed, with some humiliation, that exceptions have existed;—yet the representation must be admitted, upon the whole, to be conformable to the truth and reality of things.

§. 2. In producing the life of any remarkable man, to satisfy the curiosity of the public, or to

offer an instructive example to posterity, the world has a right to demand that the representation be faithful and impartial; that the picture resemble the original; that fear, or hope, or affection, or aversion, with every private and personal consideration be suppressed, and the image be reflected in its correct dimensions and attitudes. The execution of such an undertaking, whatever may be the purpose and intention of the Biographer, is exposed to various and often insuperable difficulties. The life and conduct of a man cannot be pourtrayed with the same exactness and certainty, as the features of his face, and the shape and proportions of his body. For the most part the acts and discourses of men are fleeting and evanescent: in process of time they are more and more erased from their own memories: few and feeble traces of them remain in the minds of their acquaintance; and hence, when no care has been taken to render them permanent, by

recording the more important transactions at the time, no means of assisting the frailty, or correcting the infidelity, of memory remain. Those who move in high and important public stations, live so much under the eye of the world, and are engaged by affairs, in which the interests and passions of various members of the community are so deeply concerned, that the great distinguishing outlines of their history are not very difficult to be traced, and the more prominent features of their character may be found delineated in the acts and monuments, which are customarily preserved. Eminent virtues and conspicuous vices,—actions of extraordinary brilliancy, or utility, and deeds which are superlatively disgraceful and atrocious,—cannot be easily overlooked, or forgotten. Yet the memoirs, in which these virtuous or vicious manifestations are preserved and handed down to posterity, serve rather to exhibit the history of the times, and to show the conduct of

the individual in his particular vocation, than to unfold the structure, and disclose the principles and sentiments of the man in his simple, natural, and unconstrained condition, when neither compressed within the forms of an employment, nor encumbered with the trammels of office. When a man finds himself upon the boards of a theatre, he feels that he must perform the part allotted to him with spirit and consistency; his talents and ability in supporting the assumed character will be noticed and appreciated, applauded or censured: yet we can learn very little of the intellectual frame and texture of the comedian; and can hardly acquire a superficial acquaintance with the real temper and complexion of his mind, by seeing his professional exhibitions.*

* Nothing of reproach, or censure, is intended by this comparison; and if it be not urged beyond the terms in which it is expressed, nothing offensive can be fairly inferred.

The life and actions of a man in his public and professional character, as a monarch, a statesman, a great captain, a distinguished philosopher, and a learned divine, may be contemplated with advantage by those of equal rank and similar pursuits, and the public at large may derive gratification and instruction from such records. The capacity, the talents, the skill possessed by the individual, the ends he proposed, the means he employed, and the mode in which he fulfilled the duties of his vocation, may be sufficiently conspicuous to justify admiration, or provoke censure; yet his worth as a subject of the divine government, and as a man connected by the several relations of civil society with his fellowmen, may not be much more clearly revealed, than the moral and social character of a player, by his performances on the stage.

Honour and gratitude are due to him, who

confers signal benefits on mankind, or on his country, and the meed of his useful and patriotic exertions will be rarely withheld. His example may be held forth for imitation; and the splendid rewards of his merits be proposed as incitements to emulate his laudable qualities. Yet, unless he be endowed with virtue and probity, benevolence and humanity, accomplishing his duties as a man, and a member of the community; unless there exist a fund of moral excellence, the spring and source of all that is truly great and useful; the life of such a man, faithfully recorded, might have a dangerous influence, and communicate the deadly poison of vice and corruption, gilded and disguised by the splendour of his professional merits. If Quintilian asserts, that he cannot be an accomplished orator who is not likewise a good man, it may with still greater truth be affirmed, that he cannot be a truly great character, neither ought to be so regarded, who lives in the habitual

violation of his obligations to God and to his neighbour. Distinguished ability will conduct to eminence, and generally receive the reward most congenial to its desires; unless, however, the mind have been taught to aspire beyond the reach of human applause, and to count no praise, or honour, or glory, substantial and satisfying, except that which will be finally awarded, by the righteous Governor of the universe, to those who have lived and acted in conformity to his holy will,* the personal benefit of our labours will terminate with life, and our recompense descend with us into the tomb.

"Inanis gloria mala pestis est, vanitasque maxima; quia a verâ retrahit gloriâ, et cœlesti spoliat gratiâ. Dum enim homo complacet sibi, displicet tibi: dum inhiat laudibus humanis, privatur veris virtutibus. Est autem vera gloria et exsultatio sancta gloriari in te, et non in se,

gaudere in nomine tuo, non in virtute propriâ. Nam quantum unusquisque est in oculis tuis, tantum est, et non amplius."*

§. 3. Considerations like these have had considerable influence in promoting the publication of the following narrative. The friends of Mr. Hey conceived and hoped, that the biography of a man in whom superior intelligence, considerable attainments, and professional eminence, were combined with a consistent and uniform recognition of religious, moral, and social obligations, matured into habit, and operating with the force and constancy of a living principle, might be favourably received, and contemplated with advantage. It is not presented as a model to be exactly copied; since one only, of all that have

* Imitat. Christi. Lib. iii.

been invested with human nature, could "leave us an example, that we should tread in his steps." The records of our Saviour's life and conversation exhibit perfection neither interrupted by frailties, nor obscured by infirmity;—an elevated and refined humanity, impressed with those characters of sublime and transcendent holiness, which are the luminous and authentic attestations of a nature celestial and divine.

Had the Subject of the following narrative anticipated the probability of an undertaking like this, he would doubtless have left some memorials to contribute to the more exact execution of it, or else have expressed his aversion to such a design. It is, indeed, greatly to be regretted that no memoranda have been found, nothing in the shape of a journal, no collection of remarkable incidents, nor observations on any particular passages of his life. Hence, the

materials of this biographical memoir have been chiefly supplied, either by the members of his own family, from the records of their memory, and some notices preserved by a few friends; or by the recollections of the writer from his personal knowledge, and from a correspondence carried on, though with some interruptions, for more than forty years.

To Mr. Hey, of Leeds, his eldest surviving son, he is indebted for contributions relating to the professional life of his father. To the Rev. Thomas Dikes, of Hull, the son-in-law of the late Mr. Hey, he is especially obliged for communications connected with every period of his life. The substance of this gentleman's contributions is transfused into the following pages, and on many occasions his very words are transcribed. Several interesting particulars, more especially those which relate to the conversation, to the

sicknesses, and death-bed of Mr. Hey, were furnished by T. S. B. Reade, Esq., one of the most affectionate and beloved friends of the deceased: and acknowledgments are also due to Miss E. Brown, for permitting the use of her notes, in which she had preserved the substance of several conversations. These notes indicate so much judgment in selecting, and so much fidelity and accuracy in recording, that a regret is unavoidably excited, that more was not to be obtained from the same pen.

And here the writer would express some sense of his own obligations to the late Mr. Hey, under whose roof he had the advantage and happiness of residing, in the years 1777, 1778, and 1779, years which will be ever dear to his recollection. They are numbered among the pleasantest periods of his life; and the retrospective view of them never fails to awaken the

most lively emotions of affectionate gratitude. Mr. Hey condescended to treat his youthful pupil with great freedom and openness of communication: he shewed him kindness at a time when the pressure of great afflictions rendered that kindness of inestimable value; and it is more than probable, that scarcely a day has ever since passed over his head, in which some of the benefits of Mr. Hey's friendship might not have been traced.

§. 4. It must not be imputed to a warm sense of obligation, the impulse of gratitude, or a blind partiality, that the defects and imperfections of the Subject of these Memoirs are not brought forward with more officious diligence. To say that Mr. Hey was not faultless is merely to say that he was a man. Yet, whatever his faults may have been, I should find it more difficult, than

might be readily believed, to specify them; and of no man could it with greater truth be affirmed, than of him, "that most of his faults brought their excuse with them." The fidelity of Biography undoubtedly requires that the failings, as well as the virtues, should be fairly and honestly recorded; but, surely, the interests of truth do not demand a rigorous, inquisitorial perquisition after spots and blemishes too faintly coloured to show themselves: this would be to imitate the painter, who should employ a microscope to detect the pimples and inequalities of the countenance, that he might delineate it with the greater exactness. The great outlines, the prominent features of Mr. Hey's character, are truly and faithfully represented. They demonstrate the effects of divine grace on the heart and in the life of a man, subject to the like passions and exposed to the same temptations as ourselves; and they offer a bright and attainable

example of the power and efficiency of religious principles, brought into operation, and maintained with uniformity, in the ordinary intercourse and occupations of a long and busy life.

The virtues of retirement shine with their own mild and gentle lustre; they show a freshness and beauty from which the fine bloom has not been rudely brushed away; we admire them as we admire the pictures of angels, which, under the human semblance and form, always exhibit something surpassing humanity. Solitude offers advantages for reading; for greater regularity and constancy in the exercises of devotion; for more sublime contemplation, and secret converse with God. It is a purer region, whither the mists and polluting vapours of a turbid atmosphere more rarely ascend; where innocence may walk more securely, and piety be less molested; and where the modest, silent, retiring graces of

Christianity are less exposed to the intrusion of visionary hopes, the tumult of worldly fears, and those mental inequalities and perturbations which are inseparable from a residence amidst the din and turmoil of human affairs. It may be presumed, however, that few spirits are formed to live and thrive in a state of seclusion; and the bold experiment of a state so little congenial with our nature, must commonly be unwise and dangerous, and will sometimes terminate in great and irreparable mischiefs, or unavailing regret.

The example of Mr. Hey is adapted to the ordinary condition and circumstances of men in society; to those who are actively employed in some particular vocation, yet are desirous of devoting the intervals of business to the fulfilment of public, domestic, and personal duties. If he shall seem frequently to rise superior to the common habits of men, and the ordinary

standard of goodness, this must not be imputed to any singularities of conduct devised and adopted by him. There was nothing about him of Cynical moroseness, or Ascetic severity; but all may be traced to a faithful, upright, conscientious regard to the plain, undoubted doctrines and precepts of Christianity, to which he not only gave his full assent, but lived by them as practically binding upon him in all the departments of his life. There was no affectation of what may be termed refined and subtile in his creed. He believed as pious, judicious, and orthodox men have believed in every age of the church, nor did he shew any propensity to a high-strained and rigorous interpretation of the maxims of morality delivered in the Holy Scriptures.* As religion is designed to be the principal business

* Some very judicious and useful observations "on intercourse with the world," may be found in the eighth chapter of Apostolical Preaching," by the Rev. J. B. Sumner.

and concern of every man, to whom the knowledge of divine truth is accessible, so it descends and carries its influence into every ramification of temper, disposition, and conduct. True piety enjoins nothing contradictory to the constitution of human nature, as it came from the hands of the great Creator. It allows of no admixture of man's invention in what is offered to our faith, and imposed on our practice: neither does it admit of any compensation for unbelief, by a creditable attention to social and relative duties; nor tolerate any iniquity from a regard to the amplitude and soundness of a man's creed, or to the minuteness and punctuality with which he obeys the positive institutions of his church. The inspiration of God has delivered those two most important declarations, as inseparable and infallible truths; "without faith, it is impossible to please God; without holiness, no man shall see the Lord."

§. 5. The simple, humble, teachable disposition of Mr. Hey, in whatever was enjoined by Divine Revelation, is the more observable, because he was eminently endowed with an active and vigorous constitution of mind. He was, indeed, all intellect, and possessed talents, of no common order, for logical and metaphysical discussions: these he consecrated to the illustration and defence of religious truth. Many well intentioned and pious persons have deemed it advisable to censure and deride metaphysicks as a vain science, only conversant with unimportant distinctions, perplexing subtilties, and dangerous refinements; as inimical to Christianity, and tending to mislead and bewilder the mind, seducing it to settle in words without meaning, or disposing it to wander amidst the wastes and wilds of scepticism. Hence, they have been pleased to treat those who have engaged in such studies with suspicion and jealousy, and

to assail them with sarcasm, ridicule, and contemptuous asperity. There may be much honest zeal in all this; and it may be sometimes convenient to designate a metaphysician as an intellectual bugbear, fitted to inspire horror and dismay. That this science has been miserably abused and perverted to the most absurd and mischievous purposes; that logomachies, sophistry, and shallow ostentatious fooleries, may be found in the writings of the school-men, and in those of some pretended philosophers, cannot be denied; yet it may be doubted, whether many of the declaimers against metaphysics have been guilty of penetrating into those mazy recesses. There exists no absolute security against folly and impertinence, which will intrude, notwithstanding every effort and precaution, into the groves of the academy, the schools of philosophy, and the sanctuary of the temple. Such unwelcome visitors may give trouble and molestation;

but, surely, he deals very unfairly who characterizes a society from the disorderly, the insane, or the aliens that may be found there. Metaphysick being, "the science of things divine and human," is conversant with the highest order of truths; its subject is universal being; it is the parent, the root, the stem of all the other sciences.* He who has ascertained the rightful provinces of reason, and learned to make a sober use of its powers; who exalts it neither as the source, nor standard of truth, but regards it as the agent by which truth may be elicited and error confounded, will be in little danger of wandering into unintelligible abstractions,

* Bacon de Augmentis Scientiarum, Lib i.

See also Shaw's Bacon, vol. i.; to whose labours in arranging, methodizing, and illustrating the writings of this great Christian Philosopher, all lovers of true learning must feel themselves indebted.

and urging refinements to the point of evaporation.*

Whoever has been accustomed to chastise and discipline his mind, will display neither partial fondness for his own crudities, nor reverence and admiration for those of others; but he will endeavour to reduce all fanciful and unfounded productions to the same level. To those who have examined their own conceptions and notions slightly and superficially, who are seldom troubled with doubts or suspicions of their own sufficiency, and who have been long accustomed to see their dogmas received with a flattering obsequiousness, it may indeed be troublesome and sometimes mortifying to find their principles questioned, and their maxims subjected to the keen scrutiny of an experienced logician. It is

* Tatham's Scale and Chart of Truth.

no matter of wonder if such unfortunate persons join in the hue and cry to hunt down a metaphysician, and rail with vehemence and acrimony against a science, which invades their repose, threatens their reputation, and disturbs their self-complacency.

There can be nothing more reasonable than the demand, that those who claim a right to occupy our time and attention, shall connect clear and adêquate ideas with the terms they employ, and instead of confounding us with mere associations of words and sentences, shall convey solid, substantial, well-connected truths, with distinctness and precision of language. Many a fluent talker and writer, if subjected to such rules as these, would be divested of more than half his acquisitions; and what might remain would, probably, shrink into so narrow a compass, that he would be reduced to a state of

meagre poverty: he would discover his current coin to be adulterated, and his standard gold debased with a large alloy of viler metals.

A man is not more to be blamed, or despised, because he possesses no talent for logic, or metaphysicks, than for his incapacity of attaining mathematical or philosophical learning, of writing a poem, or composing an oratorio: but, surely, a sense of modesty and decency should restrain him from treating, with supercilious contempt, those departments of knowledge, of which he knows nothing, and of which it is probable, that no measure of study or application, would ever put him in possession.* When the structure and

* The science of ontology was wont to be called the first part of metaphysicks in the Peripatetic schools. It treats of being in its most general nature, and of all its affections and relations. I confess the old Popish school-men have mingled a number of useless subtleties with the science; they have

composition of the mind unfit it for abstruse and sublime meditations, its powers should be directed with the greater diligence, to accomplish that of which it is capable, and for which its talents shew it to be destined, instead of intruding with

exhausted their own spirits, and the spirits of their readers, in many laborious and intricate trifles; and some of their writings have been fruitful of names without ideas, which have done much injury to the sacred study of divinity. Upon this account many of the moderns have most unjustly abandoned the whole science at once, and thrown abundance of contempt and raillery upon the very name of metaphysics; but this contempt and censure is very unreasonable for this science, separated from some Aristotelian fooleries and scholastic subtleties, is so necessary to a distinct conception, solid judgment, and just reasoning on many subjects, that sometimes it is introduced as a part of logic, and not without reason; and those who utterly despise and ridicule it, betray their own ignorance, or will be supposed to make their wit and banter a refuge and excuse for their own laziness.

Watts's Works, vol. v. art. Logic. part 1. chapter vi. section 9.

unskilful rudeness into matters that lie beyond its sphere, and usurping a right and authority to decry and disparage what is quite above the range of its comprehension.

§. 6. Infidelity, or, at least, a supercilious disregard of the services and obligations of religion, has been imputed to the medical profession, in almost every age. It has been made a subject of surprise, that those who are so conversant with the construction and functions of the human frame, should seem to neglect, and even forget, the great Author of their being, losing all sight of the Creator, while they are contemplating the works of his hands. It must be acknowledged, and ought to be lamented, that charges of this nature are not altogether groundless. Some few persons belonging to this profession have, at different times, been strongly suspected of Atheism. In

some instances, however, this charge has been adduced unjustly, and, in others, a search after the proofs of its validity would be laborious and useless. If any one has been so impenetrably blind to all proof and demonstration, so lost to all sense of decorum, all respect for the acknowledgments of the best and wisest of his predecessors and contemporaries, as to avow atheistical sentiments; a man of common good temper would rather throw a veil over so hideous a perversion of nature, than drag the monstrous production into open day-light. The more frequent form, which infidelity has assumed among medical men, has been that of unbelief in Divine Revelation; and when any thing like system has been adopted, one sort of Deism, or another, has been substituted in its stead. Would the misbeliever be contented with cherishing his favourite notions within his own bosom, they must escape notice and elude animadversion; but it seems, that he

occasionally finds them too big and too restless to be easily restrained within the precincts of their native residence; they burst forth into light and air, and force themselves into society.

If the splendid garb of erudition, under which some of these conceptions have been ushered into the world, or the grave mantle of philosophy which has been thrown over others, actually invested any thing novel, or important, our curiosity might be provoked and our attention arrested; but when these coverings are stript off, we meet with nothing that is not already stale and vapid. Doubts as ancient as scepticism itself; queries that have been answered, and arguments that have been refuted, a thousand and a thousand times; are vamped up and promulgated, as modern disçoveries, as productions which have just emerged from an original source. But the industrious race of retailers of musty

scraps,—antiquaries, who rake into the dust and feculence of the repositories of infidelity, in quest of what has been long consigned to oblivious neglect,—a generation of resurrection-men, who volunteer in the dark and revolting undertaking of dragging profaneness and impiety from the obscurity of the tomb,—have existed in almost every age, and may probably never be quite extinct, while religious truth shall lie within the reach of their malignity. The frustrated efforts of malicious impotence might excite a smile, if the fearful retribution awaiting such hostility did not call for the greatest commiseration.

It is not very apparent, that the study of medicine, in its several departments, has any direct and remarkable tendency, beyond many other studies, to render men irreligious and immoral. Young men, who have little or no tincture of piety, who do not regard the scriptural

standard of religion as the true measure of moral conduct, will probably, when collected together, encourage and embolden each other in irregular practices. A youth of some reading and reflection, into whose mind the principles of religion have been instilled at an early age, if he fall under the dominion of immoral propensities, will be uneasy, while his life is so much at variance with what he knows to be his duty. He must, therefore, either relinquish his evil habits, or live under the continual reproaches of his conscience; or else he must find some expedient by which the voice of conscience may be silenced.*

* "He that returns from virtue to his vices, is found to do violence to his own reason, to make his conscience quiet.—And because this is his condition, he hath no way left him but either to be impudent, which is hard for him at first; it being too big a natural change to pass suddenly from grace to immodest circumstances and hardness

If reformation be not resolved on, he will have recourse to writings and companions of a certain class, and commence an unbeliever in self-defence. Evil principles and evil examples are more speedily contagious than good ones; sinners, like soldiers, gather boldness and confidence from their numbers; nor is it surprising, that the force

of face and heart; or else, therefore, he must entertain new principles, and apply his mind to believe a lie. When he has found out a cover for his eyes, that he may not see his own deformity; then he fortifies his error with irresolution and inconsideration; and he believes it, because he will; and he will, because it serves his turn;—then his condition is fearful, and the man hath 'a reprobate mind,' that is, a judgment corrupted by lust; vice hath abused his reasoning, and if God proceeds in the man's method, and lets him alone in his course, and gives him over to believe a lie,—then the man is desperately undone."

Bishop Jeremy Taylor's Sermon of Godly Fear.

of persuasion, and the sanction of custom, uniting with the strong bias of natural corruption, should give permanence to the unfavourable impressions received during an attendance on lecture-rooms and hospitals, through the succeeding periods of life.

Among the disputable maxims which are more or less in vogue, there scarcely exists one more questionable than this, that "the study of nature leads up to nature's God."* It might be considered indecorous, or even invidious, were an appeal to be made to the evidence of facts immediately before us; but this process is happily

* "There is no magical virtue in fields and groves, no local inspiration, which will elevate an unprepared mind from things natural to moral, from matter to spirit, and from the creature to the Creator."

Bates's Rural Philosophy, page 5.

unnecessary, since the argument may be pursued after another manner.

Nature presents to the observing mind displays of wisdom and power, vastly surpassing all human intelligence and ability. This may be assumed as a truth incontestable; since the minute criticisms and petulant censures which have proceeded, at different periods, from vain and conceited individuals, are too inconsiderable to affect its certainty. The exhibition of power and wisdom may kindle admiration and create respect; and if the divine benevolence be acknowledged, sentiments of gratitude may be awakened. Nevertheless, this recognition of some of the natural attributes of the Deity, derived from a contemplation of "the book of God's works," however right and laudable in a rational creature, yet cannot, if it rest here, though better indeed than Atheism, deserve to be called a knowledge

of God, or to be dignified with the name of religion. It is more civil and respectful than an absolute indifference, a stupid forgetfulness of the Supreme Being; but it is very consistent with a deplorable ignorance of the moral attributes of God, the rule of duty, and the sanctions of the divine law. The will of God can be very imperfectly conjectured from the records of nature. Any code of morality designed and constructed by the mere wisdom of man, must be found extremely short and defective; and being destitute of a legitimate and adequate authority to enforce its laws, must be feeble and limited in its practical operations. A man may be an able astronomer, a learned naturalist, a skilful geographer and geologist: he may know much of the structure and functions of the animal body, be an erudite physician, an expert surgeon, &c., and yet know little of himself, or of God; cherish low and inadequate conceptions of the

duties and expectations of man as a moral being, of the design and end for which he was created, and of the future destiny that awaits him. Still less information can he acquire in the school of nature, of the evil and demerit of sin;* of the utter inability of man to rescue himself; of the inefficacy of repentance alone, to deliver us from the guilt and pollution of sin; of the union of justice and mercy in the atoning sacrifice of Jesus Christ; of the importance of faith, the necessity of divine influences, the resurrection,

* The following remarks of Cicero are worthy of observation:—

"Sed hoc oportet intelligi, cum multum animus corpori præstet, observeturque ut casta corpora adhibeantur, multo esse in animis id servandum magis; nam illud, vel aspersione aquæ, vel dierum numero; tollitur; animi labes nec diuturnitate vanescere, nec amnibus ullis elui potest."

De Legibus. Lib. ii.

the final judgment, the irreversible and ever-during condition of men in the invisible and eternal world.

When Divine Revelation has produced its pure and genuine effects upon the mind, every accession of knowledge in natural things will open new sources of delightful contemplation, and excite increasing veneration, gratitude, and love, to the great Author of them. Yet an acquaintance, the most enlarged and ample, with the world of material beings can no more instruct us how to escape everlasting misery, and how to attain everlasting blessedness, than it can teach us how to convert a brute animal into a rational creature.

The graceful and happy union of learning and philosophy, with a submission to revealed religion, has been exhibited to the world by several of the

most illustrious characters, that ever adorned the seats of science; and to these noble and ingenuous spirits an appeal may be safely made, and the question fearlessly proposed, whence they derived their knowledge of God and of themselves.* The volumes of Bacon and of Newton, of Pascal and of Boyle; of Leibnitz, Grotius, and Locke; of Arnauld, Malebranche, Clarke, Euler, Maclaurin, Ray, Derham, Hales, &c. concur in giving honour to the Holy

* "The Bible is the brightest mirror of the Deity. There we discern not only his being, but his character; not only his character, but his will; not only what he is in himself, but what he is to us, and what we may expect at his hands. This knowledge of God neither nature nor providence can teach us, whatever we may there collect concerning the relation he bears towards us, as the Creator and Governor of the world, or of his propensity to mercy and reconcilement."

Rural Philosophy, page 26.

Scriptures, and in acknowledging them as the only sure guides to the knowledge of those divine truths, which can make us "wise unto salvation."

Whatever may be asserted concerning the absence of religious principles among medical men, there have been great and honourable exceptions in every department of the profession. It is not denied, that belief and immorality may be imputed, with too much truth, to many who are engaged in the study and practice of medicine; yet, it is by no means conceded, that the comparative number of men of infidel principles, remarkably exceeds that which may be found in other divisions of society, where some tincture of learning and science is expected and assumed. Experience evinces, too painfully, the unfriendly influence of large seminaries of education, where numerous bodies of young men

are collected together, on the interests of religion and morality. What can, or ought to be done, under these circumstances, I am not competent to answer: but whatever reformation may be wanted in those academics, the ground and foundation of the exorbitances of youth may be commonly traced to the neglect of religious instruction, and the defect of godly example by their parents, during their early years. There are, perhaps, few fathers who are wholly indifferent to the moral conduct of their children; who do not sometimes admonish them to beware of vices, which would be injurious to their health, scandalous to their reputation, or subversive of their secular interests: but it may be feared that the number is small, who censure youthful irregularities, as sins against Almighty God, hateful and abominable in their own nature, and justly meriting those fearful consequences which are connected with them by the divine appointments.

Do not many parents feel less uneasiness and alarm at what they softly term the follies of young men, than they would experience if their sons were marked as being singularly pious? When the standard of morality is placed low, when most unwarrantable allowances are made for the ebullition of the passions, and an ardent pursuit after frivolous amusements and animal gratifications, it is nowise surprising that the irreligion and immorality, which were prevalent in youth, gather strength and confidence in a more mature age.

It is ascertained by observation and experience, that medical studies have no very powerful tendency to lead men into the faith and practice of Christianity; but it may admit of doubt whether the concession ought to be pressed further. An honest and good mind will derive moral advantage from every course of study; and,

like the useful bee, collect honey from the most unpromising flowers; while the depraved and corrupt heart will, if not prevented by divine grace, pervert the most salubrious parts of learning into aliment to quicken and nourish all its evil dispositions. Medical men are not different from the rest of mankind. Every profession has its peculiar temptations; and, although a bias and determination to one form of vicious conduct more than to another, may be frequently traced to the habits and occupations of men; yet this tendency is often counteracted; all are not equally under the dominion of bad principles; nor are any departments of the profession necessarily at variance with virtue and piety. The disposition to a sort of moral levelling is at once ill-natured and unjust; and sometimes under the mask of censuring irreligion and immorality, there may be a secret indulgence of envy and malignity.

PREFACE.

There are not wanting great and noble examples, on the records of medicine, of men highly gifted with natural talents, of superior medical erudition, and high consideration with the public, who have avowed themselves the humble teachable disciples of the Christian Revelation, and have evinced the sincerity of their faith by a consistent and irreproachable obedience to its precepts.

The Subject of the following Memoir, who exhibited so bright an example of the power and efficacy of revealed religion, during a long series of years, must rank high in the illustrious society of those brave spirits, who have dared to frown sternly on vice and wickedness, and have opposed the licentious manners of their age by the powerful eloquence of a life consecrated to the service of God, and an unwearied activity in promoting the welfare of mankind. His life was

holy and devout, useful and exemplary, cheerful and happy; and "his end was peace."

§. 7. It would certainly form an agreeable task, and might not be unprofitable, to rescue from oblivion the memorable instances of medical men, in whom piety was combined with high attainments and professional eminence; whose acquirements were duly appreciated by their contemporaries; and whose learned, or useful, writings have transmitted their names with honour to posterity.

The world is indebted to Melchior Adam, Rector of the College of Heidelberg, for a collection of the lives of men more or less eminent in our profession, who flourished in the sixteenth and seventeenth centuries in Germany. It is compiled with brevity, yet bears an

honourable testimony to those worthies, who lived in the fear of God and the practice of righteousness, and who died in the faith and hope of the gospel.* Many of those good men flourished about the period of the Reformation, and were numbered among the friends of Philip Melancthon, a name that will command respect and admiration, while learning, wisdom, moderation, and piety, shall be recognized and venerated in the world. But, to descend nearer to our own times, the seventeenth and eighteenth centuries furnish us with the records of professional men, who for talents, erudition, and celebrity, will bear a comparison with the most eminent of their contemporaries.

* Among many names of various degrees of renown, it may be sufficient to mention Jacobus Milichius, Joannes Moibanus, Caspar Peucerus, Conradus Gesner, Joachimus Camerarius, Felix Platerus, Jacobus Zuingerus, as men distinguished by learning and piety.

It may suffice to mention the names of the very learned Sennertus, the illustrious Boerhaave, Dodart, Morin, Hecquet, Winslow, Swammerdam, William Muys, Baron Haller, men who have left unquestionable evidence of their veneration of the Deity, and their unfeigned submission to the voice of revealed religion. The biography of medical men in Great Britain and Ireland is very defective: few and scanty memorials can be obtained even of those, who have distinguished themselves by their labours and writings; and the friendly hand, that has transmitted the details of their professional merits, has seldom proceeded to delineate their moral and social character, and to rescue their private virtues from oblivion. Indeed, the life of a medical man, who has devoted his time, principally, to the exercise of his profession, must be necessarily barren of such incidents, as would be interesting to the world. It would commonly present

an unattractive monotony, scantily chequered by events which are calculated to engage general attention, or to gratify curiosity. His thoughts are usually confined to one class of subjects; and his parentheses of leisure are too rare and uncertain to allow of his engaging personally in transactions, that would draw him into public notice, and make him an object of much attention to any, but those who require his assistance. There may be exceptions* to this representation, but they are few in number: and it has been commonly seen, that in the proportion in which a man acquires celebrity for extra-professional acquirements, his reputation, or his employment at least, in his own peculiar department, will be obstructed rather than advanced.

Among those of our own countrymen who cordially embraced the religion of the Bible, it may suffice to mention the names of the very learned

Linacer, or Linacre, Grew, Willis, Mapletoft, Woodward, Sir Thomas Browne, Lobb, Cheyne, Hartley, Rutty; men who, living and dying, have avowed their faith and hope in the revelation of Jesus Christ. It is with reluctance, that the names of many worthy persons are withheld, whose exemplary lives have done honour to our profession within the last fifty years: but delicacy towards the living suggests the propriety of forbearance, lest omission should be interpreted as implying reproach.

That the rejection of revealed religion implies no superiority of intellect, nor of attainments in learning and science, has been abundantly demonstrated by the records of almost every age: for Christianity has incontestibly enrolled in her registers the names of men, whose talents and acquirements, whose labours and writings, surpass all that can be adduced to support the credit of

the adversaries of the christian faith. If the abettors of infidelity arrogate to themselves the superiority of numbers, the advocates of Christianity will insist upon the weight and value of their witnesses. Were the cause of reason and truth, of piety and virtue, to be submitted to the shew of hands, the decision would be adverse: but it would not be more favourable to learning and philosophy, since, as Mr. Pascal remarked, upon a memorable occasion, "it will be always easier to find monks than reasons."

§. 8. Whatever may be the state of religion in the medical profession, there is unquestionably some improvement in the conduct and manners of its members, beyond the example of former times. The late Dr. Gregory has animadverted on the hostile tempers, the jealousies, the spirit of unfairness and detraction, the disposition to

suppress or deny the merits of each other, and to monopolize all discoveries, or improvements, within their own circle, &c. in a strain of humorous and satirical reprehension, which, if these were mere foibles and follies, might at once excite merriment, and convey instruction. But those practices which have their root in envy, selfishness, dishonesty, or malignity, are strong instances of moral obliquity, and call not less for shame and sorrow, than for change and reformation. We are not, indeed, frequently shocked by profane cursing and swearing; we are not often scandalized by the gross vice of drunkenness; and much of the coarse, vulgar, harsh, and overbearing manners which have disgraced the profession, even within the memory of some now living, has given place to exterior indications of urbanity, good breeding, and gentlemanly manners. But a still higher amelioration may be hoped for and anticipated from the living examples we possess of

men, whose blameless integrity, humanity, generous contempt of all mean artifices, honourable and friendly dealing devoid of unjust partiality, have long adorned their profession, and carried a potent and beneficial influence through the society of which they are members. Such men, to use a scriptural metaphor, are "the salt of the earth." May they effectually suppress those mean and immoral practices, which are alike discreditable to the profession, and injurious to society. Let me add, to the praise of the Royal College of Physicians, that in their examinations they do not restrict themselves to an inquiry into the professional qualifications of the candidate; they must be satisfied of the propriety of his moral conduct, before they will admit him among their members. If principles like these shall be maintained and acted upon with vigour and consistency, their salutary effects will be felt and diffused through the whole community.

The following narrative of the disinterested and honourable behaviour of a surgeon in a consultation, about the beginning of the fifth century, will be acceptable to those who are animated by a similar spirit, and will offer an useful example to those who need it.

"Innocentius exadvocatus vicariæ præfecturæ curabatur à medicis. Fistulas, quas numerosas atque perplexas habuit in posteriore atque imâ corporis parte, jam secuerant ei, et artis suæ cetera medicamentis agebant. Sed unus inter multos sinus fefellerat medicos, atque ita latuerat, ut eum non tangerent, quem ferro aperire debuerant. Denique sanatis omnibus quæ aperta curabant, iste remanserat solus, cui frustra impendebatur labor. Postea, tot dies inaniter consumti transierunt, ut fessi atque confusi faterentur eum nisi ferro nullo modo posse sanari. Expavit, expalluit

nimio timore turbatus: atque ubi se collegit, farique potuit, abire illos jussit, et ad se amplius non accedere, nec aliud occurrit fatigato lachrymis et illa jam necessitate constricto, nisi ut adhiberet Alexandrinum quemdam, qui tunc chirurgus mirabilis habebatur, ut ipse faceret quod ab illis fieri nolebat iratus. Sed postea quàm venit ille, laboremque illorum in cicatricibus sicut artifex vidit, boni viri functus officio, persuasit homini ut illi potius qui in eo tantum laboraverant, quantum ipse inspiciens mirabatur, curationis suæ fine fruerentur; adjiciens quòd reverâ nisi sectus esset salvus esse non posset; sed valdè abhorrere à suis moribus, ut hominibus quorum artificiossimam operam, industriam, diligentiam admirans in cicatricibus ejus videret, propter exiguum quod remansit, palmam tanti laboris auferrit. Redditi sunt animo ejus, et placuit, ut, eodem Alexandrino assistente, ipsi sinum illum

ferro, qui jam consensu omnium aliter insanabilis putabatur, aperirent." *

The art of healing, using the term in its largest acceptation, can boast of few principles, so established by competent authority as to command general assent, and few methods of treating diseases, which can be reduced to matter of positive rule. Hence, a great latitude is open for diversity of opinion, in the management of many similar maladies. A whimsical, or even a false theory, is not always necessarily connected with an unskilful or unsuccessful practice; nor will the most ample accumulation of knowledge ensure success, unless this erudition be combined with a solid understanding and a correct judgment, with sound common sense and a penetrating sagacity. In the absence of these, the furniture of the mind is more

* St. Augustin. de Civ. Dei. lib. xxii. cap. 8.

fitted for admiration than use; and, to borrow an expression of the Lord Bacon, men so intellectually defective, "are, like children, apt for prattle, but unfit for generation."

There is scarcely any opinion relating to the causes and nature of disease, that does not lie open to censure and animadversion; no method of treating a disease, so indubitably the best, as to leave no room for surmising, if it prove unsuccessful, that had something else been done, or something left undone, the issue would have been more fortunate.

The public judge of the skill and ability of a professional man, by his success; and it must be conceded that a judgment, formed upon the event, is the most ready and obvious criterion, by which a defect of ability, or a superiority of talent can be estimated. Yet a well-informed and considerate

mind will be aware how very precarious such a rule must be, how frequently a decision founded upon it must be erroneous and unjust, and how commonly prejudices and passions usurp a predominant influence in the determinations and conclusions of mankind. Hence, a man disposed to detract from the merit of his professional brethren, to disparage their qualifications, to impute mistake or incompetency to them, may easily find specious pretences for arraigning their conduct, and a willing audience to listen to his ignorant, interested, or malicious insinuations. It must therefore be truly gratifying to an upright and generous mind, to find on record an example, fifteen hundred years ago, of a surgeon, who disdained to avail himself of the peevish, wayward, humour of a patient, to supplant the attending surgeon, and thus attract reputation and emolument to himself. Alexandrinus frankly and liberally avowed the skill and judicious conduct of his predecessors,

and urged the injustice of depriving them of the credit, to which they were fairly intitled.

This is not quoted as a solitary instance of honour and disinterestedness. There, doubtless, have been, and now exist, men of as high and honourable sentiments as Alexandrinus. But, as it may be feared that some may be found, who, from ignorance, inconsideration, or the influence of example, have not felt the obligation of what may appear to them a preposterous morality, this exemplification of what is right and laudable, may not be without its utility. Truth and justice forbid us to sanction the errors, or justify the mistakes, of our professional brethren; but a man may correct these with good temper and delicacy: he may forbear to disclose them further than his duty to the patient shall imperiously require; carefully abstaining from whatever would tend to ruin the reputation of another in the mind of the patient.

It may, indeed, occur in our profession, as in other departments of civil life, that a man may be so actuated by ambition, inflated with self-conceit, or intoxicated with vanity, as to lose all perception of right and wrong, of decency, good breeding, and humanity. This state of moral insensibility will be commonly proof against all remonstrance and admonition, and must be left to receive its just retribution from the detestation it will excite, and the hostility it will kindle, in all those who have the misfortune to encounter it.

It is scarcely possible for a man of the best disciplined mind and purest intentions, to be much engaged in professional business without suffering from the suspicions, misrepresentations, or injustice, of those with whom he is concerned. Wisdom, matured by some experience, will suggest the advantage of being little moved by

those things. It will more especially shew him the weakness and folly of attempting, by any art or dexterity, to shelter himself from the strokes which the levity, fickleness, or waywardness of mankind may direct against his reputation and welfare. Under circumstances so irritating to the natural feelings, a silent forbearance will be commonly more discreet, as well as more christian, than angry recrimination and passionate efforts to resent and repel such injuries. An elevation of mind, a magnanimity of spirit, founded on conscious rectitude, will commonly maintain a man under these vexations, and enable him to proceed in the course of his duty, without condescending to notice the assaults of his enemies. If we cannot remain ignorant of the ill offices, to which the peculiarity of our vocation may expose us, we can at least withdraw our attention, or try to forget them. By thus steadily resisting the suggestions of pride and revenge, we shall best secure our

own peace of mind and promote our truest interests.

It would be foreign to the present purpose to inquire into the various schemes, by which men have endeavoured to raise a reputation, to attract employment, and to gain an ascendancy over their patients. He who possesses true greatness of mind and inflexible probity, will neither condescend to study or to practise, what the purity of his principles cannot approve: and, after all, the surest and most successful policy will be found in competent ability, integrity, diligence, humanity, and unaffected kindness. If we can draw down the blessing of Divine Providence upon our fair and honest endeavours, this will stand us in more stead, than all that craft, and cunning, and artifice, can effect; and without that, the highest tide of prosperity will neither confer present satisfaction, nor ensure our future worldly happiness.

The checks and rebukes of a violated conscience are more to be dreaded, than depression, or poverty.

Nothing would be more gratifying to a noble and benevolent mind, than the ability of giving relief to suffering, and restoring the diseased to health, without any prospect, or expectation of fee or reward: but the course of human affairs not admitting this display of generous kindness, it is incumbent on professional men so to measure their liberality, that it may not prove a source of reproach, or of injury, to each other. The private as well as public occasions, upon which the members of our profession are called to render their services gratuitously, are not unfrequent; and no class of men in society accomplish offices of charity with greater promptitude, cheerfulness, and assiduity. It is not very unusual, however, for persons who ought not to seek after eleemosynary

assistance, to intrude among the proper objects of it, and to found a sort of claim of exemption from what is customary, upon the most groundless pretences.

That instances of low, sordid, interested practices, amounting to exorbitancy and rapacity, may be sometimes detected, will not be denied: but these are not common faults among the more respectable part of the profession; and it will often be found, that those who are the most ready to bring the charge, are the persons who part with their money upon few occasions more reluctantly, than for the recovery of their health. But, under a solicitude to avoid the very appearance of cupidity, a feeling not rare and unfrequent, it is possible that the voluntary renunciation of recompense may be carried to an excess; since liberality must not be so extended to the public, by any one individual of the

profession, as to prove injurious to the other members of it. It may be very laudable in him whose fortune will permit, to gratify the generous impulse of his mind, by rendering assistance indiscriminately, and without remuneration: yet this should be so conducted as not to excite unreasonable expectations, nor inflict an undeserved reproach upon the reputation of those who are dependant on their profession for a subsistence. The best feelings are not to be indulged, where justice would be violated; nor should the mode of conferring private benefits be permitted to militate against the duties of a more enlarged benevolence. Wisdom, and the love of order, are the necessary elements of true virtue.*

* Men have sometimes attempted a display of liberality before computing their own strength and constancy. The following anecdote will illustrate this remark :—

§. 9. Some difficulties have occurred in arranging the following work, which it may be proper

Many years ago, a professional man, who has been long dead, was called to attend a gentleman, whose talents and public character he professed to hold in great admiration. The fee was declined; and the offer, though regularly repeated, including the reward due to the former visits, was always refused. When further attendance ceased to be necessary, and the professional man was about to take leave of his patient, (he had paid eleven visits,) eleven guineas were put into his hand; the temptation surpassed his generous intentions, and he carried away the golden prize, probably with a mixture of feelings not very enviable. When a man affects a contempt of the reasonable and customary rewards of his professional services, where forbearance is not manifestly his duty, his motives will be liable to suspicion. Besides, he who affects to undervalue his own just claims, will be soon convinced, that those who profit by him, will be very apt to undervalue them likewise. If he have no higher foundation for this redundant disinterestedness, than humour, or caprice, the currying of

to explain. The life of Mr. Hey, as a professional man, would have been most culpably imperfect, unless it contained some account of his labours and his writings in his own particular department; yet it must be obvious, that this part of the narrative would be interesting to few but those who are of the same profession. By some persons, indeed, and especially females, it might be deemed liable to objection, as containing what was scarcely proper to be presented to the public in general.

favour, or acquiring the fame of liberality, he will be liable to break down and expose himself. Fair and proper occasions will seldom be wanting to a man, to whom they are welcome, of exercising a kind and generous forbearance; and when liberality is regulated by wisdom and principle, it will select and discriminate; its charities will be dispensed without noise or ostentation, and the silent current of beneficence will hold on its course with an unbroken continuity.

It was the particular request of some of the late Mr. Hey's friends, that the subjects connected more immediately with surgery might be separated from the body of the work, that nothing which could give offence to delicacy might be intermingled with the historical part. The connexion and coherency of the first part have consequently been sacrificed, in some degree, to this consideration; and if this conception of the matter be correct, the motives which dictated such a deviation from order and regularity in the arrangement, will be an adequate apology.

The Work consists of Three Parts; the Professional Life; the Moral and Social Life; and Remarks on the Professional Writings. In this new edition of the work, the division of the life into three parts is retained: but the remarks on the professional writings which

now constitute the third part, form a separate Appendix.

The Writer is very sensible, that a much more substantial apology may be owing for the defects and imperfections of these Memoirs. He can say, however, with strict truth, that he did not intrude himself into this undertaking. The task was imposed upon him by those whose request he could not deny, and whose good opinion of his qualifications for the office of Biographer to their deceased relative, rose higher than he had the presumption to entertain of himself.

The sentiments of high respect, veneration, and gratitude, which the Writer cherished for his departed friend, would have rendered any labour or exertion for his sake, a most agreeable duty to him. Yet he cannot but regret, that the

Work was not consigned to a more competent person, — to one whose greater leisure, and freedom from the engagements of business, would have permitted him to do more ample justice to so worthy a subject. The composition has been carried on amidst inconvenience and interruption; the greater part of it has been written during the hours which have been subtracted from sleep; yet the unavoidable delay of its publication, however painful to all concerned, has not been without its advantages. The hope of contributing, in some degree, to the benefit of his professional brethren, and promoting the cause of Christianity in the world at large, has sustained and animated the Writer under the various disadvantages of his situation. He appears, therefore, before the public under less anxiety for his own reputation, than solicitude lest his insufficiency should prevent the full benefit of that instruction, which the bright

example of Mr. Hey has bequeathed to posterity.

He cannot close a Preface, already too long, in more appropriate terms than those of Dr. Bates, in his character of Richard Baxter:—

"Thus lived and died that blessed saint. I have, without any artificial fiction in words, given a sincere account of him. All our tears are below the just grief for such an invaluable loss. It is the comfort of his friends that he enjoys a blessed reward in heaven, and has left a precious remembrance on the earth. Now, blessed be the gracious God, that he was pleased to prolong the life of his servant, so useful and beneficial to the world, to a full age; that he has brought him slowly and safely to heaven. I shall conclude this account with my own deliberate wish, that I may live the remainder of my life

as entirely to the glory of God as he lived; and when I shall come to the period of my life, may I die in the same blessed peace wherein he died. May I be with him in the kingdom of light and love for ever!"*

* Funeral Sermon.

A BRIEF MEMORIAL

OF THE

PARENTS OF WILLIAM HEY, Esq.

A BRIEF MEMORIAL

OF THE

PARENTS OF WILLIAM HEY, Esq.

THE following very brief Memorial of the parents of Mr. Hey was communicated by their two surviving sons;—The Rev. Samuel Hey, Vicar of Steeple Ashton, Wilts, and Richard Hey, Esq., LL. D., of Hertingfordbury, Herts.

"Richard Hey, the father of William, was accustomed to relate, at his own fire-side, with a sympathizing emphasis, some traditional anecdotes, in the family, of the miseries of the civil war in the time of Charles the First. Among other things, he

said that his father's paternal grandfather, living at Bradford, died of a *broken heart* from witnessing those scenes of misery; and that his widow and son removed to Pudsey. All these generations lived successively in the same house in Pudsey till about 1750, and followed the same trade; selling to the cloth-makers the dying woods and oils wanted in the manufacture.

"The father of the subject of these Memoirs was only once married. His wife was daughter and co-heiress of Mr. Jacob Simpson, a Surgeon in Leeds; whose father, Dr. William Simpson, in Wakefield, was a Physician. Some of her collateral relatives held respectable situations in the Church. They had four sons and three daughters, besides a son who died a boy. Of the four sons, William was the second. The other three were long known in the University of Cambridge. Three of the four sons have passed the age of eighty, and had, in general, very good health; notwithstanding the decided gout in their father, and in *his* father. A sister also died very *near* eighty, and was not afflicted with gout.

"Of such private persons as these two parents, not much, perhaps, can be said likely to interest the generality of readers. They were religious;

they were uniformly and highly reputable in their conduct; they were excellent as parents: the mother distinguished by an even and kind affection to all her seven children, and a provident attention to their concerns, great and small; the father, by a peculiarly nice sense of honesty and veracity, and decided abhorrence of every practice repugnant to them; with such frequent and strong expressions of these feelings, as tended to impress upon his children a just value for those leading virtues.

"If we here dwell more upon the father than upon the mother, it is not from having any reason to think she was less deserving. But his character appears more noticeable, because approaching more nearly to singularity. An *enemy*, drawing his character, would say, that he shewed *partialities* among his children. He certainly shewed, pretty strongly, both approbation and disapprobation. And it may be impossible to say, at this this time, whether the pain he felt on any serious offence against rectitude of conduct in his children, might not leave an impression more durable than was quite to be wished;—an impression rather unfavourable to his treatment of the particular child who had committed the offence. This is a

point we are obliged to leave undecided. The two parents paid such attention to the instilling of good principles, that we believe very serious offences, among the children, were rare. But there was one instance of a direct offence against veracity, which occasioned such evident marks of pain and distress in the father, with a due punishment of the child, that the incident remained strongly fixed in the remembrance of that child, and at least one other child, in their old age; probably, of all those children who witnessed the effect upon their father. His heart could well enter into the warmth of the expression; 'As for lies, I hate and abhor them.'*

"And, whilst he impressed upon his children, with peculiar energy, his own nice sense of right and wrong, he intermixed with it a degree of prudential consideration. This intermixture was shewn in his continued habit of warning his sons against three things, specifically:—

"1. The being involved in debt. When he said to a son, 'I do not owe ten pounds in all the world,' he spoke it with a cheerful consciousness of

* Psalm cxix. 163. Prayer Book Version.

rectitude, to be envied by him who revels in luxuries at the cost of his creditors.

"2. Intoxication. On this he so expressed himself as to inspire a *horror* of a drunkard.

"3. *Concealment* of your affairs from those to whom it is your duty and interest to open them. He had in two instances, he said, made this concealment from one such principal friend; and, in both, the business failed entirely.

"His keen sense of dishonesty was perhaps, in his last years, approaching to the confines of misanthropy. But it was mingled with a most unaffected modesty and distrust of himself. Speaking once to a son, with pain, of the small number of men, in his village, who came up to his ideas of honesty, he added; '*I* am not an honest man.' But where could he have found an honest mouth that would have confirmed this? '*Honest Mr. Hey* was the name by which I have been accustomed to hear your father called.' This was said at Cambridge some years after his death, to one of his sons, by a native of Bradford.

"His extreme modesty was seen also in his own estimation of his abilities or acquirements. Those who heard him speak did not learn this from any round and flowing periods of disqualifying

expressions; but from a few simple words, and a simple manner, evincing satisfactorily the real lowliness of his thoughts.

"His unaffectedness extended to his religious exercises, public and private. In the public, he was punctual and open, but not obtrusive. To the private, there is reason to believe, that he gave more attention than was commonly supposed. He paid much respect to the Clergy; but was amicable with persons who dissented from the Church.

"Compassion was habitual to him. It appeared in cases which, perhaps from being usual and natural, do not seem to excite it, or not so strongly, in many persons. Nor did he refuse it to those who, by some delusion, were drawn into the commission of crime: in proof of which is the instance of the rioters on the introduction of turnpike gates; though they assembled at his house, with threats to pull it down on the wild supposition of his having one of the gates concealed in his possession. And his benevolence shewed itself in various substantial deeds.

"With his delicacy of feeling he combined, upon occasion, such a firmness as proved highly beneficial to his dearest connexions. He resisted,

in a becoming manner, the attempted encroachments of an older member of the family; such as, if successful, would have undermined the conjugal felicity of himself and his wife. And, sensible of the excellence of her maternal character, he took especial care that no fondness, on his part, for his children, should deprive them of the inestimable benefit of such a mother. Any puerile attempts to gain a boon from him, in opposition to their other parent, were rendered abortive by his steady support of so valuable a maternal authority. 'The heart of her husband' did 'safely trust in her.'*

"With such a character, he will not be suspected of having been a servile flatterer. But the general good conduct of himself and his dear partner for life obtained such approbation in his uncle, as ultimately proved a source of moderate wealth to themselves; and enabled them, through industry, and other good qualities, to leave their children in a situation far more advantageous than that, in which they must otherwise have been placed.

"Of the *mother's* character and conduct we

* Proverbs xxxi. 11.

have interwoven particulars which appear sufficient. We would avoid prolixity; and have given another reason* for not enlarging further. 'Her children,' while any remain, will 'arise up, and call her blessed.'" †

* Page lxxxiii. † Proverbs xxxi. 28.

CONTENTS

OF THE

FIRST VOLUME.

PART I.

The Professional Life.

APPENDIX, No. I.

PART II.

THE MORAL AND SOCIAL LIFE OF MR. HEY.

THE LIFE OF

WILLIAM HEY, Esq.

THE

LIFE

OF

WILLIAM HEY, Esq.

William Hey, the third son of Richard and Mary Hey, of the village of Pudsey, in the parish of Calverly near Leeds, in the West Riding of Yorkshire, was born August 23, O. S. (September 3,) 1736. His father was a dry salter, or dealer in several of the ingredients used in the manufacture of cloth. His mother* was the daughter of Jacob Simpson, Surgeon in Leeds, whose father, William Simpson, M. D. exercised his profession in the town of Wakefield, near Leeds.

* She was descended from the family of the Sykes', who reside in the East Riding of Yorkshire. See Whitaker's History of Leeds.

When William Hey was about three years old, he was exposed to the danger of being burnt to death by his dress taking fire; but he was providentially rescued by a maidservant, who, with great presence of mind, enfolded him in her apron, and thus extinguished the flame. At the age of four years, as he was cutting a piece of string, the edge of the pen-knife being directed upwards towards his face, on dividing the string, the point of the knife penetrated his right eye, and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: "He saw light," he said, "with one eye, and darkness with the other." The left eye possessed the faculty of vision in great perfection; and he retained this power to a very late period of life, being able to read small print without the aid of glasses. During his childhood he was remarkable for his sprightliness and activity, engaging in all the sports common to children with great ardour and vivacity; and this vigour and animation of body and mind remained with him, and were conspicuous in all his pursuits, through every period of a long life. When he was between seven and eight years of age, he was sent, with his elder

brother John,* to an academy at Heath, near Wakefield, which was superintended by Mr. Joseph Randall,† who conducted it upon a large and liberal, though somewhat expensive, plan. The late Dr. Dodgson, Bishop of Elphin, and the Rev. Mr. Sedgewick, late headmaster of the Free School at Leeds, were classical tutors. William

* John Hey, D. D. the second, but eldest surviving, son of Richard Hey, was, during many years, fellow and tutor of Sidney College, Cambridge. He was the first Norrisian professor of divinity in that University, Rector of Passenham in Northamptonshire, and of Calverton, Bucks. When, from increasing years, he became unable to fulfil the duties of his station, he resigned his livings, and took up his residence in London. He died in Seymour-place, near the Edgware-road, March 17, 1815, aged eighty years, and was interred in the new burying ground belonging to the parish of St. Mary-le-bone.

† Mr. Randall was a man of highly respectable character, whose attainments in the mathematics and the science of calculation were considerable: but he was not a good classical scholar, nor was he possessed of those acquirements which constitute a man of general knowledge. He was obliged to resign the superintendence of the seminary at Heath, whence he retired to York, and was many years the master of a respectable school in that city. In the declining years of his life he was reduced to a state of great indigence, under which he was frequently relieved by the kindness of the Bishop of Elphin.

Hey was particularly noticed by his tutor, Dr. Dodgson, who gave him a book as a testimony of his regard and approbation. Indeed, his unwearied application and persevering industry merited, and gained, the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remained at school; and the occasion of that punishment was his not divulging, when monitor, the fault of a school-fellow. At Heath, he acquired a taste for natural philosophy, by attending lectures given by one of the masters* on this subject; who, having a philosophical apparatus, illustrated his instructions by suitable experiments. In addition to his study of the classics, and attention to the usual employments of boys in such seminaries, he acquired a competent knowledge of the French language, which he spoke with much correctness and fluency. At this early period he displayed a great love of learning and science, which increased with his

* This was, probably, Mr. Arden, who was afterwards in good repute as a lecturer on various subjects of natural philosophy. Mr. Hey mentions him, in a letter from Bath, as having been formerly a tutor at Heath.

years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character was eminently successful. He was never known to utter a falsehood; and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves. They inculcated, both by precept and example, the paramount obligations of religion, the fear of God, the importance and advantage of public worship, and especially of private devotion; and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he consent to the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years. His adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years the power of religion shed a bright and increasing influence,

which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour.

At fourteen years of age he was placed as an apprentice with Mr. Dawson, surgeon and apothecary at Leeds. Having been designed for the medical profession from his infancy, he submitted to the wishes of his parents in adopting the study of medicine. Had his own inclination been consulted, he would have preferred going to sea; and he was induced the more readily to comply with the determination of his friends, in the hope of being, at some future period, the surgeon of a man of war.

As an apprentice, he conducted himself with great industry and fidelity; submitting to many services which ought not to be imposed on those who occupy a situation like his, and which, indeed, are not now required by any respectable professional man. He was prepared, however, to meet these employments with less repugnance, owing to the prudent method adopted by his mother of making her children wait upon themselves. During the first years of his apprenticeship, William Hey was assiduous

in gaining a knowledge of the sensible qualities of the drugs in Mr. Dawson's shop, their medicinal virtues, and even the taste of the several compounds he was employed to prepare. But his curiosity once led him beyond the boundaries of prudence; for, being desirous of experiencing the "delightful delusions" of opium, as described by Jones, he took so largely of Matthew's pill,* as to endanger his life. Mr. Dawson and his friends were seriously alarmed; and it was only after the lapse of several hours, with all the aid his kind master could render him, that the noxious agency of this deleterious compound could be subdued. William Hey, during his apprenticeship, obtained the approbation, and secured the permanent esteem, of those with whom he resided; his moral conduct being irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757 to complete his professional education under the able teachers, who, at that period, adorned their

* Pilula Matthæi. The composition of this pill may be seen in Quincy's Dispensatory. 14th edition, 1769.

profession in the metropolis. Mr. Hey was attached to his studies: he was actuated by an ardent thirst after knowledge, and a steady determination to become master of every subject to which he applied. It was a matter of conscience with him to acquire a thorough acquaintance with the profession he was to exercise, as far as that might be attainable; and he writes thus to his parents, after his arrival in London:—"I would spare no pains to qualify myself for that state of life, to which the providence of God has called me, and then trust him with the success of my endeavours." Considering anatomy to be the foundation of all medical and chirurgical science, he determined to acquire a competent knowledge of the structure of the human body. The first winter was devoted to anatomical lectures and dissections; his application to this study was unintermitted; and having used the aid of books to direct him in this pursuit, as long as he judged it necessary, he continued to dissect without them, and composed from his own dissections a description of the nerves and blood-vessels, which, as far as he had proceeded in the work, was found to be sufficiently accurate. His assiduity, during this period, was exemplary, since he seldom employed less than twelve hours, daily, in the

lecture and dissecting rooms, during the whole winter. By this unwearied application he acquired that share of anatomical knowledge, which qualified him for deriving superior advantages from his subsequent attendance on an hospital. Mr. Hey became a pupil of St. George's hospital, under the late William Bromfeild, Esq.*

* William Bromfeild, Esq. was the surgeon of her Majesty's household, and of St. George's and the Lock hospitals. He, and Mr. William Hewitt, were elected surgeons of St. George's hospital in 1744; he founded the Lock hospital in 1745, which was opened for the reception of patients in January, 1746. He resigned his office of surgeon of the Lock hospital, April 26, in the year 1770, in favour of Mr. Charles Bromfeild, his son, who was elected his successor on the same day; and the elder Mr. Bromfeild was appointed consulting surgeon of the Lock hospital. He resigned St. George's hospital in the year 1780, and was succeeded by George Hawkins, Esq., who survived his appointment about three years. Mr. Bromfeild was, during some years, a teacher of anatomy, which increasing engagements in business induced him to relinquish. He published an account of the English Night-shades, of the effects of Corrossive Sublimate and Sarsaparilla, &c. in venereal cases, in the year 1757; Thoughts on the mode of treating persons inoculated for the Small-Pox, in 1767; and Chirurgical Cases and Observations, in two volumes, 8vo. 1773. There is "a case of a poor woman who had a fœtus in her abdomen for nine years," printed in the Philosophical Transactions. Old Abridgment. Vol. ix. page 111.

in 1757, and began to officiate, as dresser, in June. He perceived more clearly every day the value of his acquirements in anatomy, as an increasing experience proved to him, that no one can be a competent judge of the nature of diseases, much less be qualified to perform operations, who is ignorant of the structure and relative situation of the parts affected. During the summer of 1758 he attended the medical lectures of Dr. Donald

Mr. Bromfeild was a very respectable practical surgeon, and an intrepid operator, whom no unexpected accident could disturb. His mind was not scientific, nor had it received much cultivation; and he wanted the modesty and simplicity, which are often attendants on great mental powers and attainments. His manner was rough and blustering; he affected to be a wit, but was often coarse, and not unfrequently obscure; yet he was possessed of real kindness and humanity, and had he been less careless of giving offence by the freedom and harshness of his censures, he would have been esteemed a pleasant and entertaining companion. His surgical writings have not met with so favourable a reception as they perhaps deserve. They contain many valuable practical remarks, and merit at least one perusal. But, as the theories which encumber his book are crude and obsolete; his descriptions sometimes perplexed and obscure; and his manner of writing neither perspicuous, nor agreeable, the neglect into which his productions have fallen can excite no reasonable surprise.

Monro,* who was elected physician of St. George's hospital, after the death of Dr. Clephane. While Mr. Hey was pursuing his studies with indefatigable industry, he was never induced by his avidity of information, nor by the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or

* Dr. Donald Monro was in good estimation as a teacher of medicine, and was regarded as an able practical physician. His writings indicate him to have been a man of considerable industry, much observation, and sound judgment. His success in acquiring professional employment was neither equal to his merits, nor to his reasonable expectations. To whatever other sources his failure in this respect may be attributed, perhaps one of the principal causes was the similarity of his name to that of Dr. Monro, the very respectable physician of Bethlem hospital, who was in great reputation for the treatment of insane persons. The very minute, and apparently accidental, circumstances, upon which the elevation or depression of a medical man frequently depends, form a very curious part of the history of human events. Perhaps, Dr. Donald Monro may not have been the only professional man, to whom identity of name has been a vexatious source of injury and mortification.

His publications are numerous, and many of them valuable. A list of them is given in the Bibliotheca Britannica of Watt.

the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but, against the seductions of vice he was firm and inflexible. The youthful companions of his studies would treat his seriousness with mockery, and sneer at the correctness of his conduct; yet they were constrained to allow the soundness of his understanding, and his superior attainments in professional knowledge. They frequently applied to him in matters of difficulty, and ever found him as cheerfully ready, as he was able, to assist them in their inquiries, and to further and encourage them in their several pursuits. If he exhibited an unusual example of steady industry, he was not less a pattern of sobriety of deportment, strict regularity of morals, and zeal in the cultivation of every good and virtuous habit. Although Mr. Hey was mainly actuated by a strong sense of the duty, he owed to God and his fellow-creatures, to employ his time faithfully, yet he was not uninfluenced by the fear of giving occasion of reproach on his religious profession, if he could be justly charged with idleness, or ignorance. Hence, he determined that none of his fellow-students should surpass him in

those departments of knowledge, which it was his more immediate concern, at this time, to cultivate. His sentiments on this subject, nearly forty years afterwards, are well illustrated in the following letter to his son John, who was shortly to commence his studies at Cambridge.

"June 20, 1795.

"Dear John;

"I have no objection to the plan you have proposed for the employment of your time, till you go to Magdalen College. You think, that, as your abilities are not great, much study at Cambridge may do you harm, and can bring you no great credit. I know not how far your abilities might enable you to proceed; but diligence in your academical studies is undoubtedly a duty. No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

"There is such pride in some students, that they will take no pains, because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high

one. But remember that one talent is to be improved, as well as ten. When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains, that my fellow-students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me, did not escape so well. His fellow-students at St. George's hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but, from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care . . . .

. . . . Our new habitation is not freed from plasterers and joiners, though your mother hopes to remove in August. How soon will our abode be confined to a few

feet of earth! But, if our inward man be renewed day by day, as the outward man perishes, all will be well. Give my love to your brother and sister, and a kiss to my dear grand-children.

"I am, your affectionate father,

"WILLIAM HEY."

Mr. Hey was a Christian, a steadfast believer in divine revelation; and under the sure guidance of this supernatural light, he repelled the shafts of infidelity, resisted the seductions of unlawful pleasures, and exhibited an instructive example, to all his young associates, of those several virtues, which are the honour and ornament of youth, and secure the approbation and friendship of the truly wise and good. With persons of a different character, indeed, we are not surprised to see that serious and consistent religion, a piety less obtrusive in its discourse, than conspicuous in its actions, which extends its ramifications through every department of human duty, should excite sentiments of pity or contempt; that the silent rebukes, which a pure and holy life give to impiety and licentiousness, should be an unpardonable crime; and an ill name be imposed on a strict and religious deportment,

that it may be subjected to animadversion with the greater shew of decency.

Early in the year 1759, Mr. Hey attended the lectures of Dr. Mackenzie in midwifery. His assiduity in the studies of his profession in general, and of this important branch in particular, suffered no abatement; and he omitted no favourable opportunity of verifying by practice the instructions, which he received from his teacher. Being aware of the disadvantage of engaging himself with a multiplicity of objects at the same time, it was his method to direct his *principal* attention to one subject at a time, without, however, absolutely neglecting others when his leisure would permit. He felt the importance of being thoroughly acquainted with the principles and practice of those professional gentlemen, under whose directions his studies were pursued; and in order to accomplish this purpose the more certainly, he was accustomed to take a list of such doubts and queries as had occurred to him since the preceding lecture, and to propose them to the teacher, either before, or after the lecture, as he found more convenient. On this subject, Mr. Hey, his son, observes; "I have heard him mention this, particularly in respect to the lectures in midwifery, and say, that he believed

Dr. Mackenzie had scarcely an opinion with which he (Mr. Hey) had not, in this way, become acquainted." In a letter to his son, Richard Hey, who died many years ago, he offers the following advice on this subject: "When you attend Dr. Lowder, and are come to that part of his lectures in which the pupils execute deliveries on the machine, I would advise you to sit by the machine all the time of lecture. I found more advantage from seeing the various ways in which others got wrong, than from being corrected, merely, for my own blunders. I used likewise to get leave to come a little before lecture began, to propose my doubts and queries, collected from reading and thinking on the subject, or arising from what had passed at *(the former)* lecture. Dr. Mackenzie was exceedingly kind to me in permitting this freedom."

Towards the end of the year 1758, a gentleman resident in London, who had observed the great prudence and correctness of Mr. Hey's general conduct, and was acquainted with the integrity of his character, expressed a desire of uniting him in marriage with his own daughter. The proposal does not appear to have been disagreeable to Mr. Hey; but, with great propriety, he declined making any advances towards accomplishing this

object, until he had consulted the wishes, and received the opinion, of his parents. His father's reply abounds with very judicious remarks on this subject. He offered many prudential reasons, to his son, against entering into such an engagement, under his particular circumstances, although he testified no disinclination to his marrying at a more suitable period. As Mr. Hey frankly consulted his parents in this important matter, so he exhibited his filial piety by an unreserved acquiescence in their determination. If young persons, in general, would condescend to ask the advice and listen to the suggestions of their parents, or judicious friends, in concerns of this consequence, before they have proceeded too far to recede with comfort and honour, they would be often preserved from forming connexions, which become, subsequently, an occasion of bitter and fruitless regret. The most usual sources of unhappiness in contracting such engagements are early inconsiderateness, vain self-sufficiency, and a spirit of proud independence. It never can reflect dishonour on the understanding, or heart, of a young man, to embrace every fair occasion of thus giving honour to his parents.

Mr. Hey, having completed his education in

London, in the spring of 1759, his father, who was desirous that all his sons should be qualified to fulfil the highest duties of their respective professions, made his son William the offer of prosecuting his studies in Paris. But he, having made what inquiries he could, respecting the probable advantages of such a measure; and considering the many disadvantages to a man of his character, that would be necessarily connected with a residence in the French capital, declined his father's proposal, and returned to Leeds in the month of April, 1759, to commence the exercise of his profession.

A gentleman, nearly connected with the family of Mr. Hey, remarks, that, "it was during the period of his studies in London, that Mr. Hey undertook the very difficult task of strictly governing his thoughts; and perhaps few persons ever exercised such a perfect control over them, as he was enabled to do, from those early days of his youth to the end of his life. He determined that he would meditate upon a given subject, while he was walking to a certain distance, and that *then* he would turn his attention to some other topic; and he was thus accustomed to pass through the streets of London, investigating the various subjects to

which his thoughts had been directed by the lectures, or other professional occupations. The effects of this habit remained with him through life; and he found it of admirable use, not only in preserving him from the intrusion of a swarm of impertinent ideas, but in enabling him to form a correct judgment on many points pertaining to divine and human knowledge. The same kind of accuracy was observed in his conversation. He would often discuss a subject with a friend, as they rode in his carriage. In the midst of the conversation Mr. Hey would alight to see a patient; and although this circumstance occurred frequently, he never failed to resume the discussion at the very sentence where it had been broken off, and would thus continue an uninterrupted series of discourse to the end of the argument." An old and intimate friend of Mr. Hey expresses himself thus, on this feature of his character: "He formed no opinions on any subject, adopted no system of thinking, or acting, without much previous and close attention to it. He never spoke at random, or uttered a sentiment that he had not well considered. This circumstance made him less agreeable as a companion, as it shed a cold and cautious reserve about him, which was felt by the extemporaneous talkers who

conversed with him, and left an uneasy suspicion that they had said something which was foolish, or displeasing, to him. Every thing that he produced was already cut and dried in his mind; so that if questioned about any thing that he had not well considered, he either said nothing, or what was undecisive and unsatisfactory."

That power of controlling the restless activity of the mind, and commanding the attention, by which a man can direct his meditations to any subject at will, can readily transfer his thoughts from one object of consideration to another, and can pursue a regular train of investigation in the tumult and distraction of crowded streets, and amidst the multiplied pursuits of business, is, undoubtedly, a most desirable acquisition, and probably, not unattainable by those who can resolutely shake off indolence and pusillanimity. Those persons, who have permitted their thoughts to flow habitually without order or coherence,—whose minds, like the vibrating atmosphere, are in a state of continual oscillation,—may survey a thinking being, thus chastised and disciplined, as a miracle of nature, or of art, as having attained a state surpassing the ordinary measure of intellectual vigour and exactness. The habit of fixed cogitation may, however, be

generated, like any other mental habit, by determined effort and incessant repetition; by resolutely suppressing vagrant and impertinent thoughts; steadily opposing the unseasonable intruders as they arise; and accustoming the mind, in conducting its pursuits, to confine itself within the bounds of order and the rules of coherence. Many of our intellectual operations are more under the dominion of the will, than is readily conceded by persons unaccustomed to the exercise of mental discipline. Nothing that is a worthy object of our studies can be well understood without attention; an attention withdrawn from the sensible images which surround us, not less than from those objects of speculation which are foreign to the immediate pursuit of the mind. But attention is a voluntary act; and although, when it flags and languishes, it may be re-inforced and assisted by the motives which first excited it, yet, the ability of continuing or suspending it is so much under the control of the will, that blame or praise may commonly be attached to the absence or exercise of it. To acquire such a mastery over the fleeting trains of ideas, that they shall yield obedience to the imperate acts of the will, remaining, or departing, and marshalling themselves according to rule and

order, may be deemed a sort of heroism, calculated to awaken admiration, rather than to exemplify a practicable attainment. Nevertheless, there may be remarked, every day, in the gamester, the chess-player, the ardent man of business, this command of thought and attention, in which the mind seems to be wholly and intensely engaged by the single object of its contemplation. The difficulty of forming such a habit of attention, and acquiring such a power of control, is an objection to be repelled as a mere excuse for supineness and indolence, since it will apply with equal truth against every great and valuable attainment; for all good things are difficult to a mind that is sluggish and despondent. The operations of the intellect admit of a systematic exactness and precision, like the attitudes and movements of the body; and a mind, disciplined to profound thinking, will perform its evolutions with a correctness and effect, scarcely to be conceived by those who have never been trained up in the same mode of exercise.

"Mr. Hey," it is said, "made it his constant endeavour thoroughly to investigate and understand every subject, to which his attention was directed: he considered it in all its bearings,

weighed with care every objection, and, by wisely discriminating between what was doubtful and what was certain, between what was extraneous and what was essential, he acquired a comprehensive view of the whole argument, and conveyed it to his hearers in neat and forcible language." This habit, deeply rooted, and assisted by a good memory, frequently gave his conversation the air and manner of a studied lecture; while the order, copiousness, and precision of his discourse, seemed to render all further discussion unnecessary. To those who sought his society with the desire of information, this method of delivering his opinions was both instructive and impressive; but, to the vague, desultory talker, the eager disputant, the loquacious trifler, the retailer of petty incidents and trivial anecdotes, this style of conversation was mortifying and intolerable. It is not here assumed, that such a mode of exercising the colloquial talent is the most agreeable and useful in a mixed company, where every one claims the right of bearing a part, and no one is supposed to be invested with the privilege of engrossing the attention of the whole society. Men of great talents and splendid attainments, who are gifted with a ready elocution, have been accused of dictating and

dogmatizing, of uttering harangues, and "talking essays," to the no small annoyance of their impatient audience; and it must be admitted that men of eminence in some one professional department, if not allowed to lecture in their own way, will be sometimes found very insipid companions, where the conversation is general and much diversified, or they will retire into a fastidious silence. But, although pedantry be justly decried, as incompatible with that easy, free, and familiar discourse, which cherishes and invigorates the social spirit, yet there exists a medium between pedantry and frivolousness. Conversation may not only amuse and recreate, but be pregnant with instruction, without the formality of studied orations, or the ceaseless intermixture of quaint conceits and sprightly witticisms, which are often prepared before-hand to entrap applause and excite admiration. Surely, when men of parts and information meet together, the exclusion of all useful and instructive conversation is not less censurable, than the unseasonable introduction of profound and recondite erudition at the rout, or the tea table. A man may lay aside his professor's gown, without assuming a mountebank's dress. He may relax his thoughts and unbend his mind, without playing the

buffoon, or sinking into coarseness, ribaldry, or nonsense. It must be very inconvenient and vexatious to a careless, forward, and diffuse talker, to be required to connect clear and determinate ideas with his propositions, to define the terms he is using at random, and to be called to an account for all his limping arguments and inconsequent deductions. His lot may possibly require some sympathy and condolence; yet compassion ought to be not less extended to the company, which is condemned to listen, through a whole evening, to bold assertions, irrelevant remarks, petulance, sarcasm, froth, and frivolity. He who, upon ordinary occasions, assails you with a ponderous dissertation, may be dull and wearisome, whatever sense and reason it may contain; yet there will be this advantage on his side, that he will seldom offend against the laws of decorum, good nature, and charity. The well-digested discourse of a man of sound understanding and virtuous principles, will leave no false or dangerous impressions on the minds of others, nor give occasion for self-reproach and serious repentance.

The conversation of Mr. Hey was not only exempt from crude conceptions, from rash and inconsiderate decisions, the abortive offspring of an ignorant, arrogant, or undisciplined mind; but it

was without a tincture of those malignant dispositions, which are the fruitful source of so much uneasiness and disorder in human society. He carefully avoided sporting with the feelings, or wounding the peace and reputation, of any man: his censures were reluctant and sparing, and were directed against the action, rather than the person, of the delinquent; and when constrained to defend himself against calumny and misrepresentation, he said what was necessary for his own justification, but abstained from all harsh, acrimonious, and injurious remarks, which aim only at disparaging the character, and irritating the passions, of an adversary. Profane and impure discourse was peculiarly offensive to him; and, on some occasions, he thought it right to express more than a silent disapprobation of such violations of the divine law, and outrages of the common rules of decency.* When dining in public, if an obscene toast were proposed, he would immediately rise and quit the company, regardless of the vulgar eruptions of scorn and contumely, which might be directed against him. Offences may arise in mixed society, through the surprise of sudden and unexpected temptation, over which good-nature and forbear-

* See Appendix, No. 1.

ance will be prone to throw the mantle of charity, but for obscenity and profaneness no apology can be admitted. No explanation can justify, no candour can extenuate, the coarse ribaldry and wanton effusions of a licentious and depraved mind.

Previously to fixing his residence at Leeds, his former master, Mr. Dawson, had offered to receive him as a partner; but, after much deliberation, this proposal was declined, chiefly from deference to the opinions of his parents. The kind intentions of Mr. Dawson did not, however, terminate here; he expressed a desire that Mr. Hey should reside near him, promising to send to him as many of his surgical patients as would receive his recommendation.

At this period, when Mr. Hey entered upon practice as a surgeon and apothecary, &c. in Leeds, the principal gentlemen of the profession who resided there, were Mr. Billam, Mr. Winn, Mr. Dawson, and Mr. Kenion; and of these, the last named persons scarcely professed surgery. Mr. Billam was connected, in the early part of his life, with Lord Scarborough, and had, in consequence of this, officiated as surgeon in the regiment raised by his Lordship. Mr. Billam was a good classical scholar; he possessed much general information; his reputation, as a surgeon, stood high, and

his practice in and about Leeds was very extensive, yet few of the capital operations had been performed in that town: indeed, it may be doubted whether Mr. Winn had ever performed any of them since he settled there. A Mr. Lawman, who practised surgery only, had performed the operation of lithotomy once, and had once amputated a limb; but the circle of his business was very contracted. From the time in which Mr. Hey first engaged in practice, he treated the most serious accidents, and performed all the chirurgical operations which were necessary, never declining any cases which presented themselves on account of their difficulty, or danger; and on such occasions, his seniors in Leeds very kindly lent him their countenance and assistance. Mr. Hey, his son, believes, that his father performed the operation of lithotomy successfully, three times, in his private practice within the first year; "but," he adds, "I cannot specify more in his earliest years, as I find no regular account of cases, till the year 1763, when he had been four years in business. From this time, till the year 1767, when the Infirmary was opened, I find four cases of lithotomy recorded, and four of the operation for the strangulated hernia, besides various operations of other kinds."

During the first years in which Mr. Hey exercised his profession, his progress in gaining business was slow, and his range of practice narrowly circumscribed; and it appears that nearly ten years elapsed, before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed, at that time, to anticipate the reputation he afterwards acquired, and the long career of successful exertion which was allotted him. Those who engage in the medical profession must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment, on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his announcing himself a candidate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be, however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements. It was not a prejudice against youth and inexperience, which constituted the most serious obstacle to Mr. Hey's

early success in business. His religious character and connexions operated powerfully against him, and the lustre of his superior attainments was too feeble to penetrate the dense medium, with which prejudice, during a long course of time, enveloped the minds of his townsmen. That some other causes conspired to exclude him from general acceptance, will be readily granted. Mr. Hey had the habits and feelings of a gentleman, and was in little danger of offending against the common rules of civility and good-breeding; yet it must be allowed, that, in some of the earlier years of his life, he was remarkably grave, reserved, and silent; his manner was calculated rather to inspire reverence, than to conciliate regard, and the features of his virtue appeared austere and unbending. There is a certain amenity of manners and grace of deportment, well calculated to exert a prepossessing influence in the intercourse of men with each other, and to promote a kind and social feeling in the ordinary commerce and occurrences of life. Yet, whatever lustre and efficiency may be added by these elegant accompaniments to talents, virtues, and acquirements, still it must be acknowledged that all the substantial parts of benevolence, kindness, and humanity, may exist in full vigour and operation,

where the more obvious and engaging qualities are obscurely exhibited. It is the bounden duty of every man to be religious, upright, and charitable; while to be courteous and agreeable, however right and expedient, is confessedly a duty of inferior obligation. Defects in the former are culpable deviations from the essentials of morality; failures in the latter partake of the nature of physical imperfections, which a discerning candour, while it disallows, can forgive.

On the 30th of July, 1761, Mr. Hey married Miss Alice Banks, the second of four daughters of Mr. Robert Banks, a gentleman of Craven, in Yorkshire. Some acquaintance had been formed with the young lady, during Mr. Hey's residence with Mr. Dawson; but he had entertained no serious thoughts of making her an offer of marriage, till after his return from London. In the course of his visits, Mr. Hey deemed it his duty to represent to Miss Alice Banks the obligations, the cares, the solicitudes with which the married state is connected, that her mind might be duly prepared for the serious and important duties of domestic life, and not be hastily engaged in an undertaking, the nature of which she had not well considered. Whatever may be thought of this mode of

addressing the object of his attachment, its integrity must be approved by all. Nothing was more remote from his character and principles, than, by flattering pretensions, by partial and unreal representations, to allure a woman into an irrevocable engagement. The good sense of Miss Alice Banks enabled her to form a correct estimate of the character of her admirer: she was convinced that Mr. Hey was a man with whom she might safely entrust her person and her happiness, nor had she ever occasion to regret the confidence she reposed in him.

Mr. Hey was, during one year, from the month of February, 1762, to February, 1763, the medical attendant on the Leeds Workhouse; for no public institution, appropriated to the relief of the sick and hurt, existed then in that town. The first meeting, which was called for the purpose of establishing an Infirmary in that populous place, was on May the 20th, 1767, about eight years after Mr. Hey had commenced business. It was then agreed, that a *parochial* Infirmary should be established. The contributions for this object being larger than was expected, it was resolved, at a subsequent meeting, held the 19th of June, that the Infirmary should be *general*. A house was taken on the 25th

of July, as a temporary Infirmary, until a building suitable to the purpose could be erected; and the rules for conducting the establishment were read and confirmed the 29th of July: the medical officers of the charity were also appointed at the same meeting.

It is highly probable, that the motion towards founding an Infirmary originated with Mr. Hey. This is, however, a matter of inferior importance, since it is quite certain that he engaged more actively in the establishing of it than any other individual, his name appearing in the records of almost all the meetings and committees, for building, forming the laws, &c. Indeed, he was the only medical man who was placed on the Building Committee.* On the first of July, 1768, he received a vote of thanks from the Quarterly Board, "For the trouble he had taken in relation to the building," with directions "that he be "reimbursed the expenses he has been, or shall be at, concerning the same." When the surgeons were to be appointed, only one of the four already

* It may, perhaps, be regarded as a singular occurrence, that Mr. Hey, who was among the first contributors to the Infirmary, was also the survivor of all the contributors whose names are inserted in the First Report.

mentioned offered his services: this was Mr. Billam, who was elected, as matter of course. Richard Wilson, Esq. the Recorder of Leeds, and eldest brother of the late Lord Bishop of Bristol, then observed; "As for Mr. Hey we cannot do without him:" he was accordingly appointed. Mr. Kenion and Mr. Dawson, two of the senior surgeons, then proposed their respective partners, Mr. Jones,* and Mr. Lucas.† It was intended, originally, by

* Mr. Jones resigned his office of surgeon, on the 5th of April, 1783, and retired to Bingley, a small market town between Bradford and Keighley, where he continued to practise during six years. He then removed to Bradford, where he remained in practice during the remainder of his life, which was about fourteen years. He was born October 9, 1740, and died January 4, 1803, in the 63rd year of his age. He was succeeded in the Infirmary by Mr. Strother.

Mr. Jones was a respectable practical surgeon, and was, in general, a very neat and dexterous operator. His manners were agreeable and gentlemanly, and he was attentive to the duties of his profession; yet his diligence and assiduity were never rewarded with a large share of professional employment.

† Mr. Lucas resigned his office of surgeon, December 27, 1793, and retired from business in January, 1794. He married a widow lady of good fortune soon afterwards, and assumed the name of Hanson. This marriage was not a happy one: he separated himself from her in a short time, and resumed the

the trustees, that no more than three surgeons should be placed on the establishment: but, in order to prevent a contest between the two candidates, which might be injurious to the infant charity, they were both elected, under an express provision, however, that after the first vacancy which might occur, the number of surgeons should not exceed three.* Mr. Billam resigned his office, November 26, 1773, at a period of about six years

name of Lucas. On the death of Mrs. Hanson, he married a second time, and settled at Ripon, in October, 1807, as a consulting surgeon, where he died, December the 2nd, 1814, in the 71st year of his age. He was the author of some useful papers in the fifth and sixth volumes of the London Medical Observations and Inquiries, and in the second and fourth volumes of the Memoirs of the Medical Society of London. He likewise published a small work on Parochial Registers, Charitable Funds, &c. in 1791, and a Candid Inquiry into the Education, Qualification, and Offices of a Surgeon, Apothecary, &c. in the year 1800. Mr. Lucas was a good surgeon; he enjoyed a considerable share of professional reputation, and was in extensive business until the period of his retiring. He was a man of polite manners, attentive and humane to his patients, and highly respectable in his general conduct. He was succeeded in the Infirmary by Mr. Chorley, the present senior surgeon of that Institution.

* The first physicians elected were Dr. Hird and Dr. Crowther.

from the commencement of the Institution; and Mr. Hey became, of course, from that time, the senior surgeon. The patients were removed from the temporary house to the new Infirmary, about March 1, 1771. Since the first erection of the Leeds Infirmary, the building has been enlarged at three different times, by the addition of two wings, and a third story. It now contains one hundred and sixteen beds.*

"In the year 1768, Mr. Hey, in conjunction with the principal medical men of the town, formed a medical society, which met once a month, for the discussion of professional subjects, and the purchase of medical books.† A subject connected with medicine, or surgery, was proposed by each member in his turn, which was discussed at the subsequent meeting; the proposer of the subject being chairman for the evening. I find a regular

* Since this was written, the following information has been communicated. "The Infirmary is, at this time, July, 1821, receiving a considerable enlargement, for the fourth time since it was built, by which an addition of nearly twenty beds will be obtained, besides a large and commodious operation room, new kitchens, new baths, and other conveniences."

† The first members of this Society were Dr. Milner, Dr. Hird, and Dr. Crowther, physicians, and Mr. Billam, Mr. Hey, Mr. Jones, and Mr. Lucas, surgeons.

account of these meetings from June, 1768, to October, 1769; but whether they continued longer I know not. This society, however, laid the foundation of a good medical library which is the property of the Infirmary, and is still increasing. The medical society subsists in name, but meets only for the purchasing of books, and the management of the library."

It was about the year 1768 or 1769, that a very friendly intercourse commenced between Mr. Hey, and the late Dr. Priestley, who then resided at Leeds; and their intimacy was maintained during several years by an epistolary correspondence, after Dr. Priestley had retired from Leeds. Mr. Hey being acquainted with the chymistry of that period, Dr. Priestley conferred much with him on the subjects of the various pursuits in which he was engaged, and always imparted to him the several discoveries he made in the properties of the gaseous fluids, to which his attention was at that time principally directed. Dr. Priestley, in his history of vision, light, and colours, published in 1772, when treating on the immediate seat of vision, had been strongly inclined to regard the choroid coat of the eye, as the part which excited the perception of visible objects; but, it appears in the additions

subjoined to that work, that he was induced to doubt of the correctness of this opinion, perhaps to alter it, in consequence of the facts and arguments suggested to him by Mr. Hey.

To verify the opinion of the antiseptic qualities, which were supposed to reside in fixed air, (carbonic acid gas,) as appeared from experiments made by Dr. Priestley, on dead animal matter, Mr. Hey determined to employ it as an enema, in cases of putrid fever, where the alvine discharges were acrid and offensive. A convenient apparatus for distending the bowels with this gas was easily contrived, and in some cases the patients seemed to derive considerable comfort and benefit from using it.* This mode of administering it, however, was never introduced into general practice. He likewise made use of this gas, by applying it to the surface of cancerous ulcers; but not with such manifest advantage as to induce him to persevere for any considerable time in this mode of treatment. In the year 1772, Dr. Priestley was present at some experiments made by Mr. Hey on the

* See the Appendix to Experiments and Observations on differents kinds of Air. By Joseph Priestley, &c. 2nd Edition. Vol. 1. 1775.

blood, in which the results were directly at variance with some published by Mr. Hewson: the Doctor was satisfied with the correctness of those made by Mr. Hey, who was encouraged to publish them in 1779, in his "Observations on the Blood." The high esteem in which Dr. Priestley held the talents and acquirements of Mr. Hey, both as a professional man and a philosopher, induced him to propose this gentleman as a proper person to be admitted into the Royal Society. He was elected a fellow in the year 1775, and in a letter apprizing him of that honourable distinction, Dr. Priestley writes, "I wish I could say, that one of the members in ten, had equal pretensions to it." *

The friendship long cherished by those two philosophic men will be thought highly creditable to the candour and liberality of their minds, when

* "The only person in Leeds who gave much attention to my experiments was Mr. Hey, a surgeon. He was a zealous methodist, and wrote answers to some of my theological tracts; but we always conversed with the greatest freedom on philosophical subjects, without mentioning any thing relating to theology. When I left Leeds, he begged of me the earthen trough in which I had made all my experiments while I was there.' Memoirs of Dr. Joseph Priestley, &c. Page 63.

the circumstances, under which it was contracted and nurtured, are made known. Dr. Priestley was, at that period, a confirmed dissenter, a Socinian, and not friendly to the established government of this kingdom. Mr. Hey was steadily attached to the Church of England, by affection and principle: his religious tenets were strictly consonant with the articles, homilies, and liturgy of the Established Church; and he was a warm and unvarying advocate for the constitution in church and state. Dr. Priestley, who was zealous in propagating his peculiar religious opinions, with a view to effect his purpose more certainly and extensively, printed and distributed little tracts, without his name, on the most important doctrines of Christianity, which were written with great plainness and simplicity, and were dangerously adapted to the capacity and taste of the middle and lower classes of the population. Mr. Hey was deeply impressed with a persuasion of the great importance, to the eternal interests of mankind, of those doctrines which his friend was controverting and labouring to overthrow. Being dissatisfied with the replies which were published, and having given much attention to the subjects in debate, he wrote a small tract, in "Defence of the Divinity of Christ," and

a second, as a "Short Defence of the Doctrine of the Atonement."

Dr. John Hey, Norrisian professor of divinity in the University of Cambridge, was accustomed to notice this tract on "the Divinity of Christ," in his public lectures in divinity. The following extracts from the printed lectures will exhibit the professor's opinion of this production of his brother's pen. "In proving the divinity of Christ, I will beg leave to make use of a small *pamphlet*, printed in 1772, at Leeds, which seems to me to give the arguments or proofs in a good form. The title is, 'A Short Defence of the Doctrine of the Divinity of Christ:'*—the author's idea of the manner of proving any Being to be divine, agrees in a good measure with that which I have already mentioned as my own. Several years after I first used it, I asked and received permission to mention his name. The following is an extract from a a letter of his: 'The occcasion of my writing the *Short Defences* was as follows. A large number of penny pamphlets against the leading doctrines of Christianity, were published here, and were

* "Written by my brother, William Hey, surgeon at Leeds, Yorkshire."

circulated with great industry. Without entering fairly into the controversy, they were calculated to unhinge the minds of the unwary. A very zealous man, but a wild enthusiast, who lived here then, published an answer, which Dr. Priestley, the supposed author of the short tracts, seemed to glory in. Indeed it was most injudiciously written. Other short answers afterwards came out; but these were so defective in argument, and so acrid in style, that they were clearly a matter of triumph to the Socinians. Having for many years carefully considered the subjects for the satisfaction of my own mind, and being urged by some friends, with whom I had conversed on these subjects, I ventured to submit to the public my thoughts on Dr. Priestley's arguments. I first intended to have published three penny pamphlets on the subjects of the divinity of Christ, the atonement, and man's moral depravity. But the two first swelling out unavoidably beyond my design, I would not any further break in upon my professional studies.—Whether future leisure may ever tempt me to finish my original plan, I cannot say. At present, I have laid aside the thought of proceeding. What I have said proceeded from the fullest conviction of my judgment; I wish it may do good.'"

The above letter was written in 1789, seventeen years after the publication of the pamphlet.

The following remarks on these publications convey the sentiments of a clergyman, nearly connected with Mr. Hey's family. "The former was by far the more popular work, being more calculated for the benefit of unlearned readers. The proofs are generally taken from those plain and apposite passages of holy writ, not capable of being wrested to another meaning, without evident violence to the sense of the Author. This work passed through three editions in England, and has been published in Scotland. His defence of the atonement is elaborate; it shows a thorough acquaintance with the objections usually urged against the doctrine, and great acuteness in answering them. Both these publications are models of controversial writing; nothing of the *odium theologicum* appears in them. The subjects are treated with a mildness and candour indicative of the christian spirit of the author, and yet with a firmness and seriousness clearly demonstrating, that he felt the importance of the truths for which he was contending." The same gentleman proceeds to remark on Mr. Hey's friendly intercourse with Dr. Priestley: "How far this intimacy may

be justified, and whether Mr. Hey, in the later periods of his life, would have formed it, is a question on which his friends may possibly differ." Whatever difference in opinion, on this subject, may have existed among the friends of Mr. Hey, or may still exist, a doubt may be suggested, whether it be a question on which it is, at this time, absolutely necessary to decide. When nothing is determined, explicitly, by laws divine or human, the decision of the casuist may be an undertaking of great delicacy and difficulty. After the reality of the fact asserted has been sufficiently ascertained, it is necessary to be acquainted with the several circumstances in which it originated, with the motives of the party concerned, and with the confirmed habitual principles by which his general conduct in life is regulated. And even when these requisites have been adjusted with all attainable exactness, modesty and charity will probably suggest, that it is wise and safe to suspend our judgment, where there is any danger of concluding erroneously, and to leave doubtful cases to the sentence of that Omniscient Being, who may have reserved them for his own tribunal.

In the year 1773, Mr. Hey received an injury in his knee, by striking it against the stone work

of a cold bath as he was ascending out of the water. The effects of this accident were aggravated soon afterwards by his horse falling with him. This second hurt obliged him to submit to a quiescent state during some weeks; and, after resuming his accustomed exercise, he never regained his original power of walking, but was more or less sensible of debility, and a diminished capacity of enduring fatigue in the injured limb. These injuries laid the foundation of a lameness, which continued during the remaining years of his life. Mr. Hey recovered, however, from the effects of these accidents, so as to be able to pursue his professional duties, in the town of Leeds, without any perceptible inconvenience; and he visited his patients, on horseback, in all the villages around him, by day, or by night, with as great diligence and attention as formerly.

Early in the year 1778 he received a stroke upon the thigh of the weak limb from his horse, in mounting, which, for a time, threatened to terminate his professional exertions. At this period he was fully engaged in business; his reputation stood high as an operating surgeon; persons came from remote parts of Yorkshire to Leeds, that they might be under his immediate care; and he

was frequently called to considerable distances from Leeds in cases of difficulty and danger.

Mr. Hey had now a large family, and was soon to be the parent of an eleventh child. His rising fame presented before him a reasonable prospect of distinction and emolument, as creditable to himself as advantageous to his family. Amidst the full tide of this honour and prosperity, he was disabled from using all active exertions; the remedies which were employed by his own direction, or by the suggestions of his professional friends, were of little benefit to him; and it appeared probable to himself, and to those who were qualified to judge of his case, that he would never regain the power of walking. Mr. Hey felt this afflictive dispensation of the Divine Providence, as every considerate man, in similar circumstances, would feel it. He was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiescence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

In a conversation with an intimate friend, who

was lamenting the apparent consequences of a disorder which had an aspect so inauspicious to his future usefulness, he said, "if it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life, I hope I should feel no repugnance to his good pleasure." This was not only the language of the best worldly wisdom, it was the genuine effusion of that divine philosophy in which Mr. Hey had been instructed by the Sacred Scriptures, and was an effect of that mental composure which had been wrought in him by the supernatural influence of heavenly grace. The patience of a Christian bears little resemblance to the proud magnanimity of a Stoic, or the frigid indifference of a Pyrrhonist. True religion infuses into the soul a force and nobleness, which break forth under the strokes, the trials, the reverses, and multiplied sorrows to which we are exposed; and it sustains the spirit of the man in serenity and composure, amidst the agitations of every varied form of adversity. The will of God is a centre upon which the soul can securely and peaceably rest, and find not not only repose, but even content and satisfaction, when the atmosphere of this fluctuating world is most clouded and

tempestuous. A manly submission to events, which no human power nor wisdom can control, merits respect, and commands admiration: yet it must be acknowledged that the triumph of human fortitude receives an excellence and a dignity of a higher order, from being united with a temper of religious devotion, with a cheerful resignation to the appointments of infinite wisdom, and with a sincere and uniform desire that the supreme will may be fulfilled, whatever be the issue of the present dispensation.*

Mr. Hey's recovery from lameness appearing remote and uncertain, he went to London in the spring of 1778, and consulted some of the most eminent surgeons in the metropolis. By their advice he proceeded to Bath, where he remained a considerable time; and, during his stay there, he commenced an acquaintance with Sir John Pringle, Bart., P. R. S. He likewise renewed his friendship with Mr. Arden, who had been a teacher at Heath Academy,† and was now engaged in giving a course of philosophical lectures at Bath.

* "Notre situation est triste, mais la vie entière n'est que tristesse, et il n'y a de joie qu'à vouloir les choses tristes que Dieu nous envoie." Hist. de Fenelon, livre iv. p. 419.

† See page 4.

Mr. Hey, having offered to dissect an eye for Mr. Arden's Lecture on Optics, was requested by the lecturer to demonstrate the organ of vision to the audience, and with that request he readily complied. He went from Bath to Harwich for the benefit of sea bathing, and returned to Leeds, after an absence of four months, in good health, but little improved in his power of using the injured limb. From this period to that of his death, he was never able to walk, except across a room of ordinary size, without the aid of a crutch: he could not bear the fatigue of standing longer than a few minutes; and although he recovered so far, at one period, as to walk the length of a short street with his crutch, yet, in consequence of exerting himself too freely, he relapsed into his former state of lameness. He rode about the town of Leeds, occasionally, on horseback, and sometimes to the distance of a mile beyond it; but he was obliged to pay the greater part of his professional visits in a carriage. Mr. Hey, on leaving Leeds, committed the care of his business to a young man, who had resided with him for some time as a pupil: the surgeons of the Infirmary took upon themselves his duty in that Institution; and both they and the physicians kindly gave their

assistance, when requested, in any case of difficulty and danger that occurred among his private patients. On his return to Leeds, he did not find his professional employments remarkably diminished: his business soon began to increase rapidly, and his ability to meet the numerous calls that pressed upon him was materially increased by the use of a carriage. It was with great reluctance that Mr. Hey acquiesced in keeping a carriage; but it was a measure forced upon him by the necessity of his condition; and he had no reason, ultimately, to regret this additional expense, since it contributed to diminish the fatigues of his increasing business, and was, probably, under the Divine Providence, one great means of protecting his health, enlarging his sphere of usefulness, and protracting a life valuable to his family and to the whole community. Man is a very incompetent judge of what is best for him in the course of human affairs; for events, apparently the most unpropitious, are frequently made subservient to his future prosperity and happiness.

In the year 1783 a Philosophical and Literary Society was formed in Leeds, of which, as appears by a letter addressed to him in that capacity, Mr. Hey was the president. Whether this distinction

was assigned to him permanently, or whether a new president was elected annually, cannot now be ascertained. This Society was probably of no long continuance, since the existing records of its meetings do not descend below the year 1786. The Society was sometimes favoured in its sittings by the presence and assistance of Mr. Smeaton, the engineer; but it is uncertain whether he was a regular member, or only an occasional visitant.

The following papers, written by Mr. Hey, were read at the meetings of this Society:—

1. Observations on the *Aurora Borealis*; read May 7, 1783. This paper was sent to the Royal Society of London early in the year 1784; was read December 24, 1786; and appeared in the eightieth volume of the Philosophical Transactions, 1790. In the paper, as it was presented to the Leeds Society, there was an Appendix, containing a short account of an *Aurora Australis*.

2. Some account of a heifer with two heads, which was exhibited at the Leeds fair, in November, 1783. Read, November 26, 1783. This paper was written by the President, (Mr. Hey,) and the Rev. William Sheepshanks, the Secretary, conjointly.

3. An account of a child, having six fingers on

each hand, and six toes on the right foot. Read December 24, 1783.

4. On deformities of the human *fœtus*. Read, December 24, 1783. The question principally considered in this paper, is, whether deformities in the *fœtus* depend on impressions made on the mind of the mother during *utero-gestation*. It is in an unfinished state.

5. An account of a beautiful meteor. Read, February, 1784.

6. An examination of the arguments alleged to prove or disprove the following proposition,—"that the mind always thinks." Read, March 31, 1784.

7. An account of twin children, each of which was said to be born with two foreteeth. Read, March 31, 1784.

8. A description of a monstrous human *fœtus*. Read, December 24, 1784.

9. A chemical analysis of Adams' solvent for the stone. Read, February 13, 1786.

10. On the methods of guarding buildings from the destructive effects of lightning. There is some uncertainty whether this paper was read before the Society.

Mr. Hey was elected a Member of the Literary

and Philosophical Society of Manchester, December 14, 1785.

He was elected an Honorary Member of the Royal Medical Society of Edinburgh, on the 21st of February, 1789.

A description of the eye of the seal was sent by Mr. Hey to the Literary and Philosophical Society of Manchester. It was read, October 26, 1787, and appeared in the third volume of their Memoirs, published in the year 1790.

It is the object of this paper to controvert the assertion of some eminent writers on the organ of vision, that, in the eye of the seal, the optic nerve is inserted in the axis of the pupil, and not in the inner side of that axis, as in other animals.* Mr. Hey having examined two eyes of a seal, found that the optic nerve penetrated the sclerotis on the inner side of the axis of the pupil. He accounts thus for the mistake, which had obtained the sanction of considerable names: "The quan-

* The same peculiarity of insertion has been affirmed of the optic nerve in the eye of the porcupine. Haller makes the following remark in his Elementa Physiologiæ; tom. v. lib. xvi. "Neque valde credo, aut in phochâ, aut in hystrice exceptionem esse a regulâ, et insertionem optici nervi axi optico respondere." It seems probable that Haller had never examined the eyes of these two animals.

tity of fibrous substance accompanying the optic nerve in this animal, the spreading out of that substance with the smallness of the nerve itself, seem to have been the causes of that deception, which some incautious naturalist has fallen into, which has been propagated by the different authors who have copied one another on this subject."

Mr. Hey united the practice of midwifery with the two other departments of his profession. He was much employed as an accoucheur, was very successful in his practice, and introduced some considerable improvements in the management of women during parturition, and through the subsequent period of their confinement. He had bestowed much attention on the subject of puerperal convulsions. An essay on this subject was found among his papers, and he had formed an intention of giving it to the world; but, finding that he differed in opinion on some points from Dr. Denman, and the Doctor having said that he would write against the paper if Mr. Hey published it, the publication was suspended from his unwillingness to engage in controversy. He purposed, however, to give the public a volume on midwifery, at some future time; but his numerous avocations prevented his fulfilling this design.

In the spring of 1810, Mr. Hey gave a course of anatomical demonstrations, consisting of twelve lectures, at the Leeds Infirmary. The first eleven lectures were delivered on the body of a malefactor, who had been executed at York for murder. He demonstrated the common integuments, the viscera of the thorax and abdomen, the brain, the muscles, the circulation of the blood, &c.; introducing rather copious physiological observations, but treating more briefly of the diseases and injuries to which, these several parts of the body are particularly exposed; thus rendering the subjects more instructive and interesting to a general audience. These lectures were given with the design of benefiting the pupils of the Infirmary, and such professional men in Leeds as might chuse to attend them: but he purposed, further, to furnish a rational and instructive amusement to any persons, who might desire information on these subjects; and he availed himself of such occasions, as were thus presented, to direct the attention of his audience to the great Creator of man, whose wisdom, power, and goodness were so admirably displayed in the structure and functions of the human body. The last lecture was on the eye, and on the theory of vision. To this ladies were admitted. In order to

prevent the intrusion of improper persons, tickets were issued at half a guinea the course; the clear profits were given to the Infirmary, to the amount of twenty-seven pounds, six shillings.

A second course of anatomical lectures was delivered by Mr. Hey, in the year 1803, of which he gave the following account in a letter:—"A dreadful murder was committed upon an old woman, near Wakefield, by two young men who were both executed at York. The Judge and Counsel wished that one body might be dissected at Leeds. At this request I undertook the task; and, with your brother's assistance,* have finished it. I shall be able to present forty guineas to the Infirmary as the profits of it.† I had a large audience. Ladies were admitted to the last lecture, which was upon the eye. About fifty attended; five guineas were collected from them. About one hundred tickets were distributed to gentlemen."

A third course of anatomical lectures was given by Mr. Hey in the year 1805, on a plan similar to

* His son, the present Mr. Hey, who executed nearly the whole of the dissection, but gave none of the lectures.

† Forty-seven pounds, eleven shillings, and sixpence, were paid into the hands of the Treasurer.

the two former. By this the Infirmary gained forty-five pounds, seven shillings.

Mr. Hey gave a fourth, and last course, in the year 1809. The subject dissected was a woman of atrocious character, (Mary Bateman,) whose trial had excited great interest, and the attendance was more numerous than on any former occasion. The sum presented to the Infirmary at this time, was eighty pounds, fourteen shillings.

Mr. Hey resigned his office of surgeon of the Leeds Infirmary, October 7, 1812, having just completed his seventy-sixth year. He had been surgeon of that Institution somewhat more than forty-five years, during thirty-nine of which he was the senior surgeon. His son, the present Mr. Hey, was unanimously elected to the office vacated by the resignation of his father, on the following day. This gentleman has been long treading in the footsteps of his revered predecessor; and, by his ability, assiduity, and integrity, supplies, as far as those qualities can supply, the loss which the public has sustained by the death of his father.

The Annual General Board of the Trustees, to which the resignation was delivered, expressed their sense of the long and meritorious services of Mr. Hey by several resolutions, which do honour

to their candour, justice, and liberality of sentiment.

The following document will illustrate the feelings, with which the Trustees of the Infirmary accepted the resignation of Mr. Hey. It was beautifully engrossed on vellum, and ornamented with a vignette of the Infirmary.

"At a Special Meeting of the Trustees of the General Infirmary at Leeds, held the 22nd day of October, 1812, in conformity to a Resolution passed at the Annual Board on the 7th instant;—

"It was resolved unanimously,

"That the Thanks of this Meeting be given to William Hey, Esq., F. R. S., late Senior Surgeon to the Leeds Infirmary, who by his zealous exertions in originally promoting its foundation, and his unwearied attention to its interests for a period of forty-five years, is justly entitled to the appellation of a Parent to the Institution; and who, by a skilful and unremitting discharge of the duties of his professional situation in the Establishment, from his appointment to it in the year 1767, to his late resignation on account of advanced age, has rendered the most essential services to so excellent a charity, and furnished a bright example to all

those who may hereafter be called to fill the same important station.

"Resolved,

"That, as a permanent mark of gratitude for his public exertions, and esteem for his character, the friends of the Institution shall be allowed to place his portrait in the Board Room.

"Resolved,

"That the Address of Thanks prepared by the Committee appointed for that purpose, at the Meeting of the 7th of October, and now read, be presented to Mr. Hey by the Chairman, together with these Resolutions; and that the Resolutions be published in each of the Leeds newspapers.

"Signed,

"W. York, Chairman."

Mr. Hey acknowledged the honour conferred on him by the following letter:—

"To the Trustees of the General Infirmary, assembled at the Annual Board, October 7, and at the Special General Board, October 8, 1812:

"Gentlemen;

"The unusual manner in which you were pleased to express your vote of thanks for my past services to the charity, calls for my most grateful acknowledgment. I am truly sensible of your kindness, and could have wished to express in person the sense which I entertain of your distinguished favour. But my feelings quite overcame me, and rendered it impossible for me to express what I wished to say on the occasion. Be assured, however, that I shall retain a lively sense of your kindness, as long as the remembrance of past events shall remain with me. If I have contributed in any degree to the formation and support of this Institution, which is now extending its charitable assistance to so a great number of our afflicted fellow creatures, I desire to consider myself only as an humble instrument in the hands of that gracious Being, who endears us to each other by making us mutually the channels of his bounty. Permit me, gentlemen, to assure you, that my prayers for the success of this benevolent Institution will never be wanting; and allow me to add, that the sight of this house of mercy is one

of the daily sources of consolation that attend my declining years.

"I remain, Gentlemen,

"With great respect,

"Your obliged humble servant,

"WILLIAM HEY."

"October 9, 1812."

"To William Hey, Esq., F. R. S.

"Sir;

"The Trustees of the General Infirmary in this town cannot satisfy their feelings with the tokens of respect and gratitude which you have already received, however unanimously, however cordially the same were conveyed, without some further expression of their sense of your services.

"After having actively assisted in the original formation of this Institution, you have continued, through the long period of forty-five years, to afford it the advantage of your professional skill with diligence and fidelity. You have often effectually recommended it to the patronage of your friends. You have often contributed largely to its high and deserved estimation with the public. You have

essentially served its funds by repeated liberal communications of knowledge, in your lectures to those pupils who may, at some future period, endeavour to follow your footsteps.

"You retire, Sir, from your charge: but we trust you will never be unmindful of the interests of the *Infirmary*, nor fail to promote its welfare, while the *Almighty* preserves your valuable life.

"May the evening of your days be cheered with the blessings of multitudes who are ready to perish! May this expression of the unanimous feelings of the friends and supporters of the Institution contribute to soothe your declining years; and may you experience the high gratification of seeing your *son* emulating his *father*, and promising to terminate his services with equal honour!

"With sincere and due respect and esteem, we have the pleasure to subscribe ourselves,

"Your faithful humble servants,

"W. York, "John Clapham,
"John Blayds, "T. S. B. Reade,
"Thomas Bischoff, "Thomas Teale.
"Committee."

"Leeds, October 22, 1812."

Mr. Hey possessed the esteem and friendship of many of the principal persons in Leeds; but no one, probably, held his talents in higher estimation than Mr. Gott. This gentleman was not less distinguished for the amenity of his manners, his correct taste in polite literature, his acquirements and skill in arts and science, than for his public spirit, and a noble munificence which shone out on all such occasions, as called for the exercise of benevolence and liberality. Mr. Gott was desirous of possessing a bust of Mr. Hey, but had some fears that he might not obtain the object of his wishes, if he allowed his friend time for deliberation. The late Mr. Bullock, an artist of eminence, was introduced by Mr. Gott, who said, in an easy and familiar manner, to Mr. Hey, "I shall be obliged to you if you will permit the gentleman who is with me to take a cast of you; come, sit down, it shall be done now; it will require a few minutes only." No time being allowed to Mr. Hey for consideration, the cast was taken, and a bust was afterwards executed in beautiful marble, which had a place in the Exhibition at Somerset House in 1816, and is now in Mr. Gott's mansion, at Armley, near Leeds.

The most competent judges allow that this bust offers a fine specimen of the art of the sculptor, is a striking likeness of the original, and well expresses the manly sense and profound powers of thinking by which he was distinguished. Casts from this bust were afterwards made by Mr. Bullock, in plaster of Paris, at the particular request of several of the friends of Mr. Hey.

By the resignation of Mr. Hey, his official connexion with the Infirmary ceased: but he was requested by the medical officers to attend the chirurgical operations there, whenever it might be agreeable to him; and he frequently availed himself of this obliging invitation. He shewed a lively interest in every matter which affected the welfare of the Institution; and, on the discussion of any measure of importance, his opinion had always great weight with the Trustees. On two occasions, where the prosperity and advantage of the Charity were deeply interested, the weight and influence which were attached to Mr. Hey's judgment on subjects, concerning which he was so thoroughly competent to offer an opinion, terminated the differences which existed among the Trustees, and produced an unanimity of sentiment. It was on the 30th of

January, 1815, that the appointment of an apothecary to the Infirmary, with an increase of salary from forty to one hundred pounds per annum, was vested in the medical officers of the charity. This stipendiary officer had been formerly elected by the Trustees at large; and several persons, of some consequence in Leeds, attended purposely to oppose the meditated alteration; but, on hearing Mr. Hey's representation of the benefits that would probably result from the change, they were convinced by his arguments, and acquiesced in the proposed measure.

The office of apothecary to an hospital is a charge of high responsibility, in which the welfare of the patients and the credit of the Institution are deeply concerned. He should be competently acquainted with his professional duties, and be instructed, at least, in the leading principles of physic and surgery. He ought to possess a good understanding, have a respectable character, fixed moral habits, and be patient, diligent, vigilant, and humane, devoting his whole time and attention to the service of the charity in which he is engaged. On no pretence whatever should he be allowed to engage in private practice, nor be connected with any other business than that of

the Institution. It is obvious, that no person, endowed with such qualifications, and subjected to such restrictions, will undertake the office without a salary, forming, in his opinion, a compensation for the duties required and privations exacted; and such a fair and equitable remuneration will not only render him more satisfied in his situation, but be an inducement to him to prolong his residence, — a circumstance, not merely of convenience to those connected with the Institution, but of great importance to its tranquillity and welfare. It is undoubtedly incumbent on Trustees to manage the several departments of a charitable Institution, on the principles of a strict and exemplary economy; but occasions present themselves, on which some departure from these principles becomes necessary; since it is obvious, that a contract for talent and character must be conducted upon higher principles, than a contract for coals and candles, if the parties would avoid the imputation of a discreditable parsimony.

The conduct of the Trustees, in relinquishing their right of voting upon this occasión, and transferring the power of electing into the hands of those, who are alone duly qualified judges of the person proper to be invested with the office of

apothecary, offers a fine example of disinterestedness, and merits the warmest praise. The election of the officers of a charity by a majority of the suffrages of the Governors includes many conspicuous advantages; yet, like a multitude of other good usages, it has been subjected to great and lamentable abuses. It is well known that, previous to an election, large sums of money have been subscribed by the candidate and his friends, in order, by securing a majority of votes, to deter or defeat a less rich, or more scrupulous, competitor. This evil had acquired such a currency, and had grown to so monstrous a magnitude, that many Societies endeavoured to render such unworthy measures unavailing, by adopting wise and wholesome regulations: nevertheless, it may be feared, that the abuse is not wholly extirpated.

It was early in the year 1819, that a motion was expected to be offered to a numerous weekly Board, for increasing the number of physicians and surgeons of the Infirmary. Mr. Hey* had gained intelligence of the intended proposal, merely by report; but, conceiving it to be a measure that not only might open a way to further encroachments on the constitution of the Charity,

and lead to perpetual intrigues among the medical men of the town, but would likewise be injurious to the Institution, and to the profession in general, by gradually deteriorating the character of the medical officers, more especially the surgeons, he attended the Board to give his decided opposition to the proposal. How far those who had meditated the bringing forward of such a motion were restrained by the presence of Mr. Hey, can only be conjectured; the subject, however, was not introduced. "As it was sufficiently known that such a measure had been contemplated, Mr. Hey avowed his purpose in attending the present meeting, and delivered his sentiments at large upon that subject. His speech was well arranged, perspicuous, and convincing, and it appeared to produce perfect unanimity among the Trustees then assembled. It was requested that his arguments might be embodied, and printed in the newspapers for the perusal of the absent Trustees, or that some entry might be made in the weekly Board book of the opinion of that meeting; but as there was no motion before the Board, Mr. Hey requested, that what he had said might be considered as private conversation only."

As the subject, on which Mr. Hey delivered his sentiments, is one of great importance, and upon which some diversity of opinion prevails, — not indeed among well-informed medical men, but with the governors of some charitable institutions, —it is greatly to be regretted, that the well-digested opinion of so competent a judge has not been preserved. This point has indeed been discussed by the late Dr. Gregory, of Edinburgh, with great ability, precision, and strength of reasoning, upon a case not very dissimilar from the above-mentioned, which related to the Royal Infirmary in that city. In his invaluable memoir he has shewn, by an invincible train of argumentation, the advantages resulting from employing no greater number of professional men in an Infirmary, than are necessary to supply the wants of the patients. It must be obvious, indeed, to every one who will exercise a little patient consideration, that, by multiplying medical and surgical attendants in a charitable institution, the business will be most probably done with less exactness, care, and punctuality, than when the appointments are duly proportioned to the number of the sick. Every superfluous attendant will diminish the responsibility of those already

stationed there. By abridging their opportunities of practice, their individual improvement, and that of the art they profess, will be obstructed; and the credit attached, by common consent, to the situation of an hospital surgeon being thus divided, a powerful stimulus to exertion will be abated. There are, undoubtedly, many professional men, who would fulfil their duty under every disadvantage, from higher considerations than those of emolument, reputation, or honourable distinction. Yet, while men retain the sentiments and passions of human nature, it cannot be wise to withdraw the impulse arising from *inferior considerations*, and require them to engage in an employment of much labour and anxiety, solely from the pure and elevated motives of benevolence and humane feeling, without one single inducement of a lower order,—that inducement being in no wise at variance with the moral or social character of a member of civil society. It is not unusual on such occasions to hear the medical officers, who are in opposition to such proposals, reproached with acting from narrow, interested, and selfish views. Charges like these are easily adduced, and will by many be hastily received; but such general accusations are equally invidious and futile. Let

those who are so eager to criminate men of honour and respectability, seriously ask themselves, what they mean by selfishness, and interested motives? Do they mean a reasonable attention to a man's own welfare and happiness; to his capacity of usefulness and respectability in the order of society, in which Divine Providence has placed him? Is one whose motives of action are the gratifying of his own will and pleasure, less selfish and interested, than one who, having acquired a virtuous fame and an honourable subsistence, is desirous of retaining what he has thus lawfully gained? It would not be a vain, ill-founded boast, to assert, that a much greater proportion of labour and skill is dispensed, gratuitously, by the members of the medical profession, than by any other class of men, who are dependant on their own exertions for subsistence. If the hardships and annoyance inflicted on the medical officers of an hospital, by forcing upon them supernumerary colleagues, and encumbering them with help, tended in any measure to promote the interest of the Charity, the improvement of the art, and the consequent advantages of society; the partial evil ought to be endured patiently. But when the very reverse of this is, and always must be, actually the case, as

long as men and their natural constitution remain the same, the governors would do well to reflect, whether they may not be actuated more by a desire of promoting the private interests of certain individuals, than by a sense of the general benefit of the Charity of which they are the trustees. To the position, that a multitude of retainers will add dignity and consequence to an hospital, in some proportion to their numbers, it may be quite sufficient to reply, that an hospital is not a palace, and its officers are enrolled for action, not for display. The governors of an hospital are commonly very incompetent judges of matters that concern the medical department; and if they refuse to receive information from those who are the best qualified to impart it, discord, heats, and dissensions will be engendered, and perhaps perpetuated, to the lasting injury of the institution. The good judgment, the sound discretion, and laudable liberality of the Trustees of the Leeds Infirmary, were not to be surprised by the insidious proposals of interested or misguided individuals. They deliberated before they acted, and, listening to the results of reason and experience, their decision preserved their institution from becoming a theatre of intrigue, contention, and disorder. Under its present

constitution their Infirmary had flourished; and its professional attendants had acquired great celebrity and consideration. It was seen that so material an innovation might be pregnant with the most disastrous consequences, while its utility was highly problematical; and a wise and upright unwillingness was consequently displayed to abrogate those laws, the wisdom of which had been santioned by the test of half a century. No one, it may be hoped, will suspect the writer of an intention to deny to governors and trustees the right of rescinding old, and forming new, laws; and if no distinction be made between right and power, they may also claim the legal right of violating the duties of common sense, of sound prudence, and enlightened benevolence. To dispute the absolute power of trustees over an institution, supported by the voluntary subscription of its members, would be idle and absurd; but to express a doubt whether they may exercise it in an arbitrary manner, should not be construed to imply any thing disrespectful or offensive to those to whom it is proposed. Although the law of the land interpose no obstacle to the exercise of arbitrary power in these cases; yet there are other laws, not less obligatory, which forbid individuals

the exercise of legal and natural rights, when they would prove subversive of the general good. Is it to be supposed, that any man, by subscribing a small sum annually to the support of a public institution, thereby purchases the right of acting according to his own caprice and humour? Can it be endured, that, to gratify himself or his friends, he shall propose, or support, measures tending to injure or distress those, whose services have been long approved; and, actuated by the spirit of innovation, shall inconsiderately carry on his plans, till he has sapped the very foundations of peace, order, and unanimity? Had the motion, to which an allusion has been made, met with the approbation of the Board, and been finally carried, its unfriendly influence upon the true interests of the Charity would have quickly been so apparent, that every intelligent and conscientious Governor who had been active in introducing it, would have censured his own precipitancy, and pleaded earnestly for its abrogation. It may, however, be confidently hoped, that an undertaking, so fraught with mischief and confusion, will never again be contemplated.

The long, active, and useful life of Mr. Hey was now approaching its termination. He had

generally enjoyed good health, and had not been afflicted with any serious indisposition till the year 1805, when, on his return from London, during a visit to his brother at Hertingfordbury, he suffered from a severe disorder of the bowels, which however was speedily subdued. After this, in 1808, during a second visit to the same relative, he was attacked by a painful disease, which reduced him to a state of great weakness, and many months elapsed before he was capable of resuming his professional labours. In December, 1817, he sustained another most alarming attack of a very painful and dangerous disease in his bowels. He suspected that ulceration had taken place in the colon, or its transverse arch. It pleased God, however, to restore him to his friends and to the public, after a confinement of more than three months; and, although his strength, in his own conception, was not remarkably impaired, nor his vigour abated, yet he never recovered perfectly from the injury inflicted on his constitution by that long and severe indisposition. He was, indeed, capable of going through his professional duties without much inconvenience, yet he was not without uneasy and uncomfortable feelings, occasionally, in the abdomen. He would sometimes say;

"I am sure all is not right in my bowels;" and some months after his illness, alluding to the uneasiness in the lower part of his body, he said; "I have that about me which will carry me to my grave." His prognostic was too correctly verified in little more than a year afterwards. Few men, at the advanced period of eighty-two years, had suffered less from the pressure of age and its usual infirmities, either in their corporal or intellectual powers, than Mr. Hey. Hence he would often remark, that he was obliged to bring in the aid of reason to tell him that he was an old man, since he experienced none of those symptoms of decrepitude, which, at the age of eighty years, in the emphatical language of Solomon, render *the grasshopper a burthen.* He would add, "I can now enjoy all the innocent pleasures of life, as much as I ever could." His eye-sight was remarkably good, so that he could read and write, in a good light, without spectacles; and his handwriting was firm and distinct, without any of those inequalities which denote a tremulous pen. His hearing was acute; and his vocal powers, although much diminished, were agreeable, and indicated that he could once have sung well. The imperfection of his memory was the change in his mental

powers of which he chiefly complained: but the distinctness of his conceptions, the soundness of his judgment, his orderly and correct mode of thinking, and his facility of conveying his notions with perspicuity, copiousness, and fluency, do not appear to have suffered any remarkable diminution. He moved with much alertness and agility, and appeared to retain considerable power of exertion; and, in a conversation upon old age, about six months before his death, he remarked, that the Psalmist had said; *The days of our years are threescore years and ten; and, if by reason of strength, they be fourscore years, yet is their strength labour and sorrow;* but, added he, with a smile, "I have not yet found them either labour, or sorrow." In a long conversation with which the writer of this Memoir was indulged by Mr. Hey, about six months before his death, upon a subject which had required much patient research, Mr. Hey displayed a wonderful promptitude and vivacity, and evinced as much logical precision and metaphysical acumen, as at any former period of his life. Much of the freshness and vigour, which Mr. Hey retained in his declining years, and which rendered his old age pleasant and useful, may be ascribed, under the blessing of

Divine Providence, to his early rising; his strict habits of temperance; the equanimity of his temper; and to that internal peace, composure, and serenity, which are the concomitants of a holy and devout life. There is scarcely any thing more unusual than a healthful body in advanced years, with a calm, tranquil, and vigorous mind, where little or no discipline has been exercised, early, over the appetites and passions; where all the pursuits have been animal and secular; and where indulgence has been allowed in every instance, not branded as degrading and scandalous by the verdict of the world. But inconsistent expectations have been always cherished; and the disappointments, confuting these expectations, have not always taught the sufferers the folly of indulging hopes, which experience has uniformly falsified, and which are as contrary to good sense, as to the laws of the divine government. Although sobriety and temperance, united with wisdom and christian piety, do not assure health and long life to the possessor, yet they conduce to both; and they tend to create that cheerfulness and serenity, without which life itself would be scarcely desirable. Perfection and happiness unchanging and never-ending are proposed as excitements and

rewards, every way suited to the wants and desires of immortal creatures; and, according to the measure we attain of these superior blessings, while fulfilling our duty on earth, we participate of the enjoyments of heaven.

It only remains to be mentioned, in this place, that, after a short, and not very painful illness, which commenced on March 9, 1819, Mr. Hey's useful life was closed on Tuesday, the 23d of the same month.* On the following Saturday he was buried at St. Paul's Church, Leeds: his funeral was attended by a great number of his friends and fellow townsmen; and a funeral sermon was preached on the following day, Sunday, by his friend and highly respected pastor the Rev. Miles Jackson, in the Church of St. Paul, where Mr. Hey had been a constant attendant on divine worship, since its consecration in 1793. The congregation was unusually large, and a great part of them were in mourning. Mr. Jackson preached from the 5th chapter of Genesis, verse 24; *Enoch walked with*

* The particular circumstances of Mr. Hey's disease, and the subsequent examination of the body, will be found in the account of his professional writings.

God, and he was not; for God took him. A more appropriate text could hardly have been chosen for this solemn occasion. The pious preacher, after explaining to his audience, "what it is to walk with God," proceeded to show "the happy consequences of walking with him," delineating the character of Mr. Hey, as a bright illustration of his theme, with much feeling, judgment, and fidelity.

During the latter days of Mr. Hey's illness, he was too much oppressed by langour and debility to converse much with his family; and the slight delirium, which was occasionally present, obstructed the regular operations of his mind, and often impeded his finishing the sentence he had begun. But his patience, meekness, serenity, and resignation, were always conspicuous; and the little which he was able to say at those intervals, when there was some abatement of the pressure of his disease, was perfectly consistent with his former conversations, when his mind was in the full exercise of its natural powers, and animated with the fervour of gracious affections. The very aberrations of his understanding strongly evinced the predominance of piety, the habitual determination of his thoughts and affections to spiritual and

heavenly objects. It would undoubtedly be incorrect and injudicious to conclude upon the good or evil estate of the soul, from the excursions of a wandering and disordered imagination. Good men may be unreasonably depressed and dejected, and bad men supported and elevated, under the near prospect of death, from the mere operation of natural causes. But, where the conduct and character have uniformly exhibited the indisputable proof of true conversion to God; where the power of religion has been manifested by a devout and holy life; it is a source of great comfort to affectionate relatives and friends, and affords just matter of thankfulness to God, when those who are dear to us have been preserved, under the irregular operations of a delirious fancy, from any expressions, or actions, at variance with their settled habits in the time of health and vigour. Some analogy may be traced between the state of delirium and that of dreaming: in either state, the ideas of imagination are ordinarily more vivid and intense, than those which are excited by the impressions of sense. The organs of sensation are obstructed, or nearly so, during sleep; and, in delirium, the perceptions they excite are either false, or they are faint and incoherent. There is a

complete interruption to the power of controlling and directing the mental operations; and, accordingly, the words and actions of the sleeping, or light-headed, person, are less to be attributed to distinct acts of volition, than to the agency of immediate impressions, or the predominance of fancy over intellect. During our waking hours we possess the power, more or less, of directing and restraining the flights of the imagination and its illusive representations, by comparing its suggestions with the informations of sense: but when this power is suspended in sleep, or impaired by age, or debilitated by disease, the person falls under the dominion of present impressions, and of irregular associations, and, in ceasing to be a voluntary agent, loses his responsibility. Something may be conjectured of the moral disposition, from the colour and quality of those "shadowy tribes of mind," which habitually recur at seasons of leisure; when the mind, disengaged from active pursuits, and not engrossed with the contemplation of any specific object, lies listlessly open to the intrusion of any images or notions, which may spontaneously arise. Where the mind loves, there it exists and dwells; and, when unconstrained by external circumstances, it seeks naturally the element which

is most suited to its predominant affection. Hence reveries and dreams, and even delirious ravings, may occasionally indicate what was the habitual direction of the mind, when in its regular and unimpaired state. It would not be difficult to adduce many instances in confirmation of these remarks; but it may suffice to advert to the state of mind of the learned and pious Bishop Wilson, during the latter days of his life. This great and good man, "having passed his ninety-second year, found his intellectual powers begin to fail. For a short time before the shadow of death surrounded him, the light of his masculine understanding was eclipsed. It pleased an All-wise Providence to visit him with a sudden attack of delirium, a few weeks previous to his departure. This visitation occurred while the Rev. Henry Corlet was reading the Greek Testament aloud to the Bishop in his study. Opposite to the study window were several tall trees with thick and spreading branches. On a sudden the Bishop exclaimed, 'Don't you see them? Don't you see them?' 'See what, my lord?' answered Mr. Corlet, with great surprise. 'The angels,' replied the Bishop, 'ascending and descending on the branches of those trees.' The young student immediately perceived his lordship's

malady; and, calling in some of the attendants, they prevailed on him to retire to his chamber. In this state of imbecility the Bishop continued for some weeks; but, though the foundations of his vigorous intellects were shaken, his piety, which was interwoven with every fibre in his frame, never forsook him. He was continually uttering devout aspirations, and praising his Saviour and his God. The very delirium of this excellent man appeared amiable. There was a sanctity in his expressions, and a dignity in his deportment, during this intellectual eclipse, which inspired every beholder with awe. Religious exercises were still his favourite employment.

"'Prayer, all his business; all his pleasure, praise.'" *

* Stowell's Life of Bishop Wilson.

The judicious and pious author of this portion of biography has conferred a valuable benefit on the public by the copiousness and fidelity of his narrative, the practical tendency of his remarks, and that candid and useful discrimination which appears in different parts of the work. Peaceful and prosperous must be the state of that church, and happy would be that people, whose ecclesiastical superiors should be endowed with the fervent piety, and animated by the gracious spirit, of this eminent saint and Bishop.

How delightful is it to contemplate these two aged servants of God, bending beneath the load of years, oppressed by bodily and mental disorder, under all the disadvantages of weakness and decay, yet, exhibiting in their feeble measure the spirit and temper of heaven; the last efforts of their exhausted frame employed in the service of their Saviour, and the last remains of their dying breath effused in accents of prayer and praise.

The death of Mr. Hey was an event deeply felt and sincerely lamented throughout the Borough of Leeds. The public papers abounded with indubitable testimonies of affectionate regret for his loss; and proved that the highest estimation was attached to his superior talents, the moral excellency of his character, and his many useful virtues, by all classes of the community. These sentiments are expressed with a feeling and eloquence that reflect honour upon the writers, while they pay a just tribute to the memory of the deceased.

The following is selected as an appropriate tribute to the memory of Mr. Hey. It appeared in "The Leeds Independent," &c. on Thursday, March 25, 1819:

"On Tuesday, the 23rd instant, in the 83rd

year of his age, after a short illness, died William Hey, Esq. F. R. S. &c. one of the Aldermen of this Borough, and many years Senior Surgeon to the General Infirmary of this town. It is with feelings of no ordinary regret, that we communicate the painful intelligence of the death of this truly eminent individual. In whatever point of view we contemplate his character, it exhibits a bright, an uniform, and illustrious example of professional knowledge, of patient and arduous research, of moral rectitude, and of christian excellence. His career has been long, useful, and distinguished. Endued by his Creator with superior natural abilities, they were cultivated with a diligence, which nothing can surpass; and while such talents are too often prostituted to the worse than vain follies of this world, his enlightened understanding led to the reverence of that beneficent Power, whose goodness he endeavoured to imitate, and whose attributes he delighted to adore. In the exercise of his profession, he was indefatigable; in its attainments, eminently distinguished, perhaps unrivalled in the present day. From his hand have the blessings of health been dispensed to thousands. By his exertions was the General Infirmary at this place founded;

under his fatherly and fostering care has it attained a reputation equal to any similar institution in the realm; and to the latest period of his existence, its prosperity retained his most anxious wishes and unremitting support. Of him it might well be said, 'The blessing of him that was ready to perish came upon me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. I was eyes to the blind, and feet was I to the lame.'

"In domestic life he was kind, tender, and affectionate; as a magistrate, just, legal, and conscientious. In him virtue and religion found a father and protector;—vice, a stern but merciful judge and monitor. In every measure where the true interests of his country were to be promoted; —where the ignorant were to be instructed;— where the sufferings of the poor were to be alleviated;—where the fetters of slavery were to be loosed; where the benign precepts of Christianity were to be diffused;—there was he to be found, the powerful advocate and determined champion of that religion, upon which, as one of its brightest ornaments, his own example reflected additional lustre. His chirurgical writings, which will be studied by the faculty as long as a true knowledge

of their profession is an object, evince a strong, comprehensive, and enlightened view of those subjects, which he undertook to illustrate. Known and revered by those writings to numbers of the profession, in distant lands and foreign climes, we need only observe, that his practice, founded on the same views, was pre-eminently successful. Such, alas! is a faint outline of the man we have lost from among us. To his biographer remains the pleasing yet mournful duty of pourtraying those traits which our limits only permit us to glance at. May his example sink deep in the breasts of his remaining professional brethren; and, while it stimulates their exertions in the discharge of their arduous duties, teach them that in being good they become doubly great. Nor will the memory of Mr. Hey live to the public only. Long must the sacred flame of private friendship cherish the remembrance of those amiable and patriarchal virtues, which shone conspicuous in his life, and ever afford the best consolation in that awful and trying moment between time and eternity. Founding his hope of a blessed immortality upon the mercy of his God, and the merits of his Saviour, he built upon a rock which supported him through life, and sweetly gilded the evening of his days; till, like a

shock of corn laden with ears, he calmly bowed his head, and resigned his spirit into the hand of Him who gave it. 'Mark the perfect man, and behold the upright, for the end of that man is peace!' 'Let me die the death of the righteous, and let my last end be like his.'"

"A Public Meeting was held at the Court House, in Leeds, on Wednesday, March 31, 1819, for the purpose of taking into consideration the propriety of presenting a petition to Parliament for an amelioration of the Criminal Code. In opening the business of the meeting, the chairman, (George Banks, Esq. Mayor,) alluding to the circumstance of the name of the much lamented Mr. Hey, being the first on the requisition, said, he could not, on the present occasion, pass over in silence the name of a very distinguished man whose character stood high, and whose name was the glory, as well as the regret of the town; though the hand which signed the requisition was lifeless, the name could never perish, while virtue, science, and wisdom, should continue to be respected. He had no doubt the meeting would agree with him, that Mr. Hey would not have sanctioned the requisition if he had not been satisfied in his own mind as to its object; and he

was confident that every one present would join in veneration of his character." *

"On Wednesday, April 7, 1819, a numerous and most respectable meeting of the inhabitants of this Borough assembled at the Court House, in order, by some public measure, to testify their high sense of the virtues of the late Mr. Hey, and their gratitude for his eminent services to the town.

"George Banks, Esq. the Mayor, having taken the Chair:

"B. Gott, Esq. moved that a monument be erected to Mr. Hey's memory.

"John Hardy, Esq. the Recorder, in seconding the motion, observed, 'It is certainly with considerable, though, at the same time, with melancholy satisfaction, that I see such a number of my respectable townsmen met together, for the avowed purpose of paying some tribute of respect to the memory of one, who has long held an exalted station in the esteem of all of us; and though great must be the regret at his loss, yet the disappointment would be fully as great to all who knew him, if he were permitted to sink into

* "The Leeds Intelligencer," &c. April 5, 1819.

the tomb, accompanied by no other token of public sorrow, than the casual lamentations of those who cannot fail to heave a sigh, or shed a tear, at the mention of his loss. When we hear of persons who so often, at his years, labour under mental weakness and bodily debility, it is a common and may often be a just observation, that death would be a happy release to them and to their friends. To himself, I have no doubt, it was a most happy release; but long as was his valuable life, and whatever the period to which it might have been protracted, his death must ever have been premature to his country and to his friends; for such was the vigour of his faculties, and so little did he seem to experience of the decays of age, even immediately previous to his sudden translation, as it has been justly termed, from time to eternity, that his death must have been unexpected, even to himself, if his life had not been a continual preparation for it. That he should have been taken from us in a green old age, in the midst of his usefulness, is certainly a matter of great regret; but it ought, undoubtedly, to be tempered with gratitude to Providence, for having preserved his life to a period, long before which, we see labour, and sorrow, and decrepi-

tude, the usual concomitants of age; yet what calls for our gratitude must, nevertheless, add to the poignancy of our grief; and, without presumptuously arraigning the dispensations of Providence, who makes 'all things work together for good,' we may be permitted to justify our sorrow, at least to the world, and say,—

'Quis desiderio sit pudor,—
Tam chari capitis?'

"With respect to the immediate object of the meeting, I see so much the necessity of it, that I am satisfied no stranger at all acquainted with those plans of charity and benevolence, which are an honour to our age and country, can visit this town, to whom the name of Hey must not be familiar. And what would such a man think, if, as I said before, we were to permit a person, who shed such a lustre on the neighbourhood in which he lived, to sink into the tomb, without having taken any steps to embalm the remembrance of his many excellencies. Would it not be a reproach to us to omit such an opportunity of doing justice, I will not say to him, for he stands in no need of such a tribute, but to ourselves? The object of

this meeting may be said, indeed, to be less to do honour to him, than to anticipate and to obviate those imputations which might justly attach to ourselves. We are responsible to posterity for the honour due to the ashes of a man, who has been the boast and ornament of the county in which he lived. It is, therefore, due to ourselves, not to permit the memory of such a man to pass on to the contemplation of those who will follow us, without accompanying it with some token of the veneration and respect, in which we ourselves had held him. It is due to ourselves to show that example which we would wish our children to imitate, and though we could not emulate it, yet had the sense and feeling to appreciate, and the candour and justice to acknowledge its value. I well remember that, some years ago, I was struck with admiration at that burst of generous sensibility, which was excited by the loss of two young men, members of deservedly respected families in this neighbourhood. The glorious sacrifice which the gallant young warriors, to whom I have alluded, made of themselves in the field of battle, excited universal sympathy; and numbers then came forward to testify, by the erection of a permanent memorial, their sense of the merits of

those, who could thus devote themselves to death for the honour and service of their country. It was a noble impulse of public feeling, and it was worthily displayed; and, if I am not much mistaken, there is in the very bosom of those, who would not permit the hero to perish without the record of his gallantry, a disposition also to pay a tribute to the memory of the man of peace. Though it was not his lot to sacrifice himself for the glory and honour of his country, yet he lived a long and useful life, for the benefit of the whole world; he was a man who embraced in the expanded and generous affections of a christian heart the whole race of mankind, and who panted and laboured for the moral improvement and the temporal and eternal welfare of every child of man, whether Christian or Jew, Turk, Infidel, or Heretic, of whatever nation, or whatever name. If public virtue be a constant and habitual disposition in the mind of man to promote the happiness of his fellow creatures; who possessed it in a more eminent degree, or acted upon it with more uniform and unwearied perseverance, than our lamented friend? It was in him no transitory emotion, no occasional impulse, urging a man to partial acts of generosity and self-denial, but

insufficient to guard him against weariness in well doing; it was a disposition interwoven as it were in his very constitution. There was an inexhaustible, a perennial spring of charity within him; and while it showed by its sweetness, that it had its source in the heart, yet it was ever tempered with that sound judgment and discretion which are the result of reflection and experience, and without which even good and well-meaning men may miscarry in their plans, and injure the very cause which they fondly imagine they are promoting. But we shall be the less surprised at his successful efforts in his career of benevolence, when we recollect, that he took for his guide that bright polar star, which was sure to direct him to the best means of alleviating the miseries of men, by correcting their vicious propensities, and the surest way of promoting their happiness, by furnishing them with the most powerful motives to a life of virtue. We all of us have witnessed the manner in which he discharged the duties of a magistrate, and many other public, though perhaps less general and important functions. In his conduct as a magistrate, in my humble opinion, he united all the qualifications requisite to that station. If an earnest zeal for the interests

of justice and morality; if patience, perseverance, integrity, disinterestedness, and veneration for the laws of his country, can be considered as such, and when we look to the amiable qualities of his private character, so respectable in every point of view, that I am at a loss for language to express my admiration of it. I can only declare, that, when I have found myself in his company, I have always felt as if in the presence of a being of a superior order, and should have been awed into silence and sunk into abasement, at the contemplation of merit so much above my reach, if I had not always been tranquillized and encouraged by his modesty, his candour, his humility, and the primeval simplicity of his manners. His conversation was full of improvement and edification. On all topics of importance to the dearest interests of man, he was fully informed. His penetration and patience of research, and the anxiety and pains which he took to be informed, did not permit him to be undecided; and he must possess a great intrepidity of mind, who could venture to pronounce him in the wrong.

"His chief studies, out of his profession, were the principles of religion, and the best mode of propagating christian knowledge, and promoting

christian practice; and he spared no pains (as those who knew him best know) to enlighten the faith, and to nourish the piety, of every person who came in his way; and many can testify how well he succeeded.

"'His well-tempered zeal for religion was founded on a solid conviction, drawn from an intimate acquaintance with its evidences, and fortified by long experience of its consolations, and a constant practice of its precepts. The Divine Founder of our religion has said; 'If any man will do the will of God, he shall know of the doctrine whether it be of God.' And who could be better entitled to appeal to this test of the correctness of his religious sentiments? When I contemplate, as I do, in his single person, the union of so great, I might say, unrivalled skill in administering to the diseases of the body, and of such a discreet and judicious application of the balm of the maladies of the soul, I feel, as truly appropriate to him, what I remember was written many years ago by a respected classical instructor of mine, on Luke the beloved Physician;—Lucus; for which allow me to substitute Heyus;—

" 'Heyus, evangelii, et medicinæ munera pandens,
Artibus hinc, illinc religione, valet.
Utilis ille labor, per quem vixere tot ægri;
Utilior, per quem tot didicêre mori.'

" The translation, I fear, will not do justice to the sentiment;—

" 'Those means, which med'cine and the gospel give,
To soul and body Hey could well apply;
Useful that skill which made the dying live,
More useful that which taught them how to die.'

" Mr. Hardy here apologized for trespassing so long on the patience of the meeting, and concluded by expressing a hope, that the memorial would be adopted, and would be such a one as to be a becoming decoration of the place, of which his friend had been so long a living ornament."

It was finally determined, that a marble statue, to be executed by Chantrey, should be erected to perpetuate his memory, and to express the high sense entertained by his fellow townsmen of his eminent qualities and valuable services; and, by thus exhibiting the merited rewards, the public and lasting honours, conferred on distinguished virtue and usefulness, to stimulate others to distinguish

themselves, and benefit their country, by the same laudable exertions in the cause of religion, in the display of patriotism, and in the exercise of a diffusive benevolence and an unwearied philanthropy.

The preceding narrative will have conveyed, to the attentive reader, the more prominent features of Mr. Hey's character; yet, it may be not less useful, than gratifying, to exhibit a more detailed view of this eminent person. His intellectual powers were of a high order. He was capable of profound investigation; was acute in discerning the differences of things; patient and diligent in his researches; possessing an ardent thirst for knowledge, combined with a sincere and sacred love of truth. Whatever object of study he deliberately took up, he pursued with resolute assiduity, until he had thoroughly made it his own, and had attained clear, comprehensive, and correct notions of it, in all its parts and relations.

Mr. Hey was well acquainted with the works of the best practical writers in his profession; but his reading was rather select, than various and extensive, and he thought and reflected more than he read. As he was no great admirer of the theories of others, so also he was cautious and sparing in

constructing any of his own; and from his observations, which were minute and accurate, he was chiefly solicitous to deduce conclusions of practical utility. As an operator he was firm, steady, collected; circumspect and deliberate in forming his determination, and not easily disconcerted by any unexpected occurrence that might present itself. Few provincial surgeons have been called to perform a greater number of the most important chirurgical operations, and perhaps none has been more successful; yet the greatness of his reputation and his acknowledged skill never seduced him into rash and hasty decisions, into presumptuous confidence, or criminal negligence: he was thoughtful, considerate, humane, and attentive to the latest period of his life. As Mr. Hey's religious principles regulated his professional conduct, he was equally sedulous in his attentions to his Infirmary patients, as to those in his private practice, and his kindness and solicitude were distributed with much impartiality to all who were under his care and superintendence. Towards his professional brethren he maintained a conduct that was upright, candid, and honourable; never withholding praise where it was due, never attempting to raise his own reputation by degrading

the talents and merits of others; concealing their mistakes, where it was possible and proper, and cheerfully giving them assistance when desired. His superiority and success created jealousy and envy; and these malevolent passions, on a few occasions, broke forth in a form of opposition that was equally indecent and unchristian. The security, which his religious character gave to his adversaries against the effects of his resentment and the danger of retaliation, encouraged some base and dastardly spirits to assail his reputation and conduct with misrepresentations and slanders, which, except on one or two extraordinary occasions, he scarcely condescended to notice.* It is curious to observe what rigorous moralists men of the world become, when they would judge the behaviour of professors of religion; and with what unrelenting severity they exact the sacrifice of the nearest interests and most legitimate feelings of such members of society, while they exercise a very lenient casuistry towards their own friends and associates. Men who can display candour and generosity of sentiment, where piety does not intrude itself, yet evince little repugnance to credit, or even to circulate, injurious

* See "his conduct as a Magistrate." Part 2.

reports and gross calumnies, dishonourable to the reputation of those, whom they designate in scorn, "the saints, and the godly." They deem them fair subjects of persecution and oppression, when they can assail them without scandal to their own reputation; and they readily unite with the most malignant enemies of God and goodness, in holding up to odium and ridicule, to reproach and contempt, men, whom they would honour, if they could understand them, and fairly appreciate the valuable parts of their character. The learning and talents, the worth and probity of a man are supposed to be sufficiently blighted, by fixing on him the appellation of a methodist,*—a term often not more appropriate than that of jacobite, or anabaptist. Cruelty and cowardice never appear more conspicuously, than in the assaults which are made upon the interests and happiness of men, whose

* The violation of truth, which is commonly connected with this reproachful epithet, would merit a more severe animadversion, if the falsehood were not generally the offspring of a most disgraceful ignorance. The confounding of Calvinist and Methodist, as synonymous terms, is an abuse of the same stamp; the very numerous body of the Wesleyan Methodists being avowed Arminians. But the truth and reality of things have no charms for the calumnious and the scoffer;—"Cast dirt enough," said one, "and some of it will be sure to adhere."

principles absolutely prohibit all vengeance, and who have learnt of their divine teacher patiently to endure, and meekly to forgive, the malice and injustice of their enemies; who dare not render railing for railing, but return good for evil, and blessing for cursing. In mixed company, Mr. Hey was never assuming, or obtrusive; he was often reserved and sometimes silent; patient under opposition or contradiction, calmly sustaining his opinion without eagerness or irritation. When in the society of his friends, he was open, cheerful, and sometimes even loquacious; the natural coldness and distance of his manner vanished, and the social affections were unfolded in full vigour and activity. In his friendships he was faithful, steady, and affectionate; careful of the interests and reputation of his friends; forward, zealous, and active in their behalf, whenever he could render them substantial service. His kindness and benevolence seemed to expand and gather warmth with his increasing years; he loved, admired, and honoured virtue and piety, wherever they appeared; in whatever class, or rank of men, among whatever denomination of Christians, the friend of his God and his Saviour was sure of finding a steady and affectionate friend in Mr. Hey. He

was always uneasy in the company of those who were irreligious and profane; and his disapprobation was commonly shown by a silence and reserve, which could seldom be mistaken. On some occasions, however, he would rebuke sin openly; and at other times, by a mild and conciliating letter to the delinquents, he would express his sense of the impropriety of their conduct, and admonish them seriously of the danger of persisting in it. No rank, station, or talents, could ever subdue the inflexible integrity of Mr. Hey's mind, to a servile and unbecoming compliance with any thing resembling flattery, or approbation of what his principles opposed, and his conscience condemned;* and it may perhaps be conceded, that his dread of hypocrisy, under such circumstances, sometimes betrayed him into a hard, stern, and repulsive manner, which gave offence, and excited dislike. But even these defects, which were often greatly magnified, and too harshly censured, became less prominent as he advanced in years,

* "Nourri dans les principes les plus purs de la religion et de l'honneur, le M. de F. en connaissait les règles et les maximes; il y portait cette exactitude qui paraît de la sévérité à ceux qui n'ont pas la même force d' esprit et de caractère."
Histoire de Fenelon, 2d edit. tom. i. livre i. p. 8.

and were softened and melted down by the ardour of an enlightened charity. Mr. Hey was a steady enemy to all self-indulgence; he was strictly temperate in his diet, seldom eating of more than one dish, and rarely tasting wine. He detested indolence, never accounting any thing a hardship to which his duty called him; and he uniformly exhibited an instructive example of laborious diligence and persevering industry. Plainness and simplicity characterized his domestic establishment; he had a decided aversion to every thing bordering on ostentation or display; and he always disclaimed any desire of enriching or aggrandizing his family: the very moderate fortune which he accumulated after sixty years' practice, bears a convincing and undeniable testimony to the temperateness of his desires after wealth. He was, indeed, prudently and conscientiously liberal, always ready to assist those who were in real want and distress; and when important occasions required it, he would give munificently. As he was discreet in the distribution of his charitable donations, so was he likewise secret, thus conforming to the precept of our Saviour, "that the left hand shall not know what the right hand doeth." Mr. Hey sought after few recreations; and those

in which he indulged himself were either the society of his friends, or the pleasure derived from music. He possessed a good musical ear; "in his younger days he played on the flute in concert;" but latterly he chiefly amused himself by playing "the compositions of Corelli, Handel, &c., in studying thorough bass, and performing pieces of sacred music on the harpsichord." "When he joined any private musical party, few persons had more real enjoyment of the music; yet he generally allowed himself but a short time for this recreation; and when that time, which was usually fixed before hand, had expired, however interesting the performance might be, he left the party and quietly withdrew. No small portion of his pleasure on these occasions seemed to arise from an admiration of the beneficence of God to his creatures, in constituting them susceptible of so great yet so innocent a gratification. When he was not himself one of the performers, he would frequently sit, with his eyes closed, contemplating, silently, this sensible instance of the divine goodness." The following extract from one of his letters, to Miss Lissy Hey, dated August 20, 1791, will exemplify the spirit in which Mr. Hey attended on musical festivals. "Your sister D. brother W.

vant of God, and friend of mankind: the morning of his days was consecrated to the service of his Creator and Redeemer: he persevered, with unbroken fidelity, in the ways of truth and righteousness: his old age was fruitful and flourishing: he died strong in faith, abounding in hope, and rich in the treasures of charity; and his hoary head, when deposited in the grave, was crowned with glory and honour.

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

APPENDIX, No. I.

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THERE are certain obligations immutably binding on the members of the medical profession, which spring from their peculiar situation, as attendants on those who are suffering from pain and disease. The duties of attention, humanity, kindness, and sympathy, not only to the patient, but to his friends, when fulfilled without affectation, an ostentatious loquacity, or a troublesome minuteness, reflect honour on the greatest attainments, and can neither degrade the highest eminence, nor be incompatible with the most extensive practice. Where these good qualities have their foundation in true benevolence, they will exclude all notorious partiality; the poor and the friendless will share in

their grateful influence with the opulent and elevated in rank and station; sickness and distress, under whatever circumstances they present themselves, will excite and obtain a patient, tender, and considerate regard. But a genuine and refined humanity will not spend itself in the commiseration of corporeal suffering; it will teach a man to avoid whatever may be offensive to modesty, or that can give unnecessary pain to purity and delicacy. A professional man must be frequently obliged to make inquiries and to give directions, in which a nice and scrupulous rejection of every thing approaching to coarseness, or that borders on disregard of the finer sensibilities of the female mind, becomes a paramount duty;—in which an inconsiderate levity, a vulgar freedom of manner and address, would be not only a breach of decorum, but would imply a hardness of soul, a cruel brutality of mind, for which it would be difficult to find an apology. It has been contended by some persons, that many of the subjects which are presented to the student, almost from his entrance into the profession, tend to diminish purity of mind, to blunt the delicacy of sentiment which is connected with unimpaired modesty, and to abate that quick and correct sense of decency, which the rules of

propriety in refined and polished society require. Whatever may be alleged from theory, or observation, to corroborate such an opinion, it may be assumed, on the other side, that this tendency, if it do actually exist, is neither necessary, nor invincible, in its operation. There have always been, and it cannot be disputed that there now are, many in the several departments of the profession, who possess a true and just sense of decorum, whose sentiments are as chaste, and whose behaviour is as correct and irreproachable, as are to be found in any other public situation. There are few conditions of active life exempted from peculiar temptations; where favourable opportunities do not occur of acting improperly; where motives and inducements to moral aberration do not frequently present themselves; where irregular passions do not meet with incitement to the most debasing and guilty gratifications. But, we may thank God, that actual crime is not necessarily consequent upon solicitations to evil. Resistance is exercised, and successfully exercised, every day, to the assaults of corrupt influence and seductive persuasion, to the impulses of immoderate anger, the allurements of appetite, and the blandishments of pleasure, from motives of no higher order than

those of self-interest, love of reputation, pride, or dread of suffering. As the being placed in circumstances of temptation will not warrant the suspicion, much less the imputation, of criminal compliance, neither will it extenuate the turpitude of the offence; since the essential characters of virtue and vice are immutable, and do not depend upon the presence or absence of excitement to transgression. Every man is conscious, or may be so, if he please, where the danger of his situation particularly presses, and where he is called upon by duty, to be more circumspect and more resolute; and if he were truly and honestly solicitous to fulfil the obligations of morality, and zealous to conform to the proprieties of cultivated society, his caution and vigilance might prove not less beneficial to others, than honourable to himself. It may be confidently asserted, that there are no circumstances connected with a medical education, which may be supposed adverse to the finer moral sensibilities, that have not been triumphed over by a high sense of integrity and honour, by a strong and habitual perception of propriety, by the dictates of a refined and delicate humanity, and, above all, by the powerful influence of religious principles.

The fear of God is that mighty agent, which

can control and appease the agitations of the most tempestuous passions, and reduce the turbulent and impetuous appetites of our disordered nature to sobriety and calmness. It would, however, be quite inconsistent to look for such an operative principle of religious fear, in persons who, in mixed society with their own sex, indulge in the utmost freedom of licentious discourse, and collect anecdotes the most gross and obscene, to retail them in language shocking and offensive to decency, for the entertainment of those who will lend an ear to the coarsest details. Neither can medical practitioners, who recommend, without scruple, practices which violate laws human and divine, as subsidiary aids in removing disease,—thus giving the sanction of professional opinion to vicious propensities, and affording a plausible justification to criminal indulgences,—be expected to credit the existence of pure and elevated motives, as the source and measure of a well regulated conduct and conversation. The forcible impulses of fear, of self-interest, of a servile hypocrisy, operate, no doubt, as successful restraints in protecting virtue and modesty, on various occasions, from insult and outrage. Nevertheless, where polluting ideas hold their habitual residence in the mind, and the

ordinary discourse reflects in their true likeness the impure images there assembled, it must be ascribed to the merciful providence of God, rather than to human discretion and forbearance, that circumstances the most reprehensible, do not more frequently become subjects of public notoriety.

As the evils and infirmities, incident to our frame and construction, give professional men access to societies, where they would otherwise be rarely seen or known, it is an unquestionable duty, that they should never abuse the confidence reposed in their talents to sow the seeds of immorality, or lightly scatter remarks which tend to unsettle the faith of those, with whom they hold confidential intercourse. When a man has unhappily imbibed the principles of infidelity, and is confirmed in a scornful rejection of the revelation made by Almighty God to his creatures, as he would meet with no obstruction in cherishing his private opinions; so his spontaneous interference with the opinions of others is indecorous and insulting; for he cannot pretend to be under any moral obligation to propagate irreligion and disloyalty to God, without plainly contradicting his

own avowed scepticism. Whatever lofty conceits such men may cherish of their own superior light and wisdom, they can show no authority for obtruding their discoveries upon others, or dragging out of silence and darkness, into broad day, speculations which can only excite horror and disgust in pious minds, and encourage the inconsiderate and profane to commit acts of greater extravagance, and to plunge themselves deeper into the sink of depravity.

If moral and religious principles had no connexion with words and actions; if they terminated in mere theory and speculation, without any practical results; then theological theorems might be of as little importance to the well-being of man, as the positions of the realists and nominalists. But if the Bible be a revelation from God, then our faith, as it respects submission of the understanding to the wisdom of God, may be not less important, than our conduct as it relates to obedience to the moral law of God. Christianity cannot sanction a separation of the rule of faith from the rule of life; and it is not unreasonable to conclude, that he who is indifferent about the truth of his religious opinions, will be commonly very little concerned about the morality of his practice,

with reference to the influence it may have on his future condition in another state of existence. The apostle of infidelity, who undertakes the odious mission of subverting the faith, and corrupting the life of those, to whom he finds access, without either the excuse of preponderant authority, or the ultimate prospect of interest, is a most extraordinary and paradoxical character. He undertakes, by argument or insinuation, by ridicule and raillery, to destroy the brightest hopes and expectations of his fellow-creatures, to deprive them of their most substantial comforts and richest blessings, to endanger their final condemnation at the tribunal of God, and thus expose them to never-ending sorrow; and he yet would persuade himself and others, that in all this, he is actuated by pure good-nature and genuine philanthropy. Why cannot a man be contented with that immunity from the fetters of creeds, moral restraints, and religious observances, which he claims and uses as his own just right and privilege, without insulting the opinions, or deranging the practices of those, who have as much right to differ from him, as he from them? Fiery zeal, stubborn bigotry, dreaming enthusiasm, and stern fanaticism, are not confined within the pale of the church; nor are intolerance

and persecution to be found only among the disciples of Christianity. The restless pragmatical infidel, who foregoes no opportunity of discovering his malevolence, or expressing his contempt of what is deemed sacred and venerable by the servants of God; who opens his phial of infectious vapour, and sheds with sportive levity its pestilential contents, exhibits as hard, remorseless, and unpitying a barbarity, as can be found in the records of Dominick or Loyola. If man be a responsible and immortal being; if there be a moral Governor of the universe, who will animadvert upon the transgressors of his laws, and show mercy and favour to the penitent and obedient; if the rules and measures by which the final condition of intelligent and moral beings shall be determined, are made known by a divine revelation, whose authenticity cannot be overthrown; then religion is the most important concern of man, and all other inquiries lose their weight and consequence when compared with these;—"How shall I escape everlasting misery, and how shall I attain eternal blessedness?" No man who is entitled to the name of a philosopher can deny that these representations may be true; nor that they are supported by some degree of evidence and

probability. What is to be thought then of the rashness and audacity of those, who treat them as fit subjects of scorn and mockery; who utter their hollow speculations and shallow conceits with oracular gravity, regarding with supercilious contempt the learning, the labours, the knowledge, and the suffrages, of the best and wisest men in every age of the world? Since he who has adopted unchristian principles, must nevertheless admit the possibility of his being mistaken; and since the mistake, if it should prove one, must be of infinite importance,—tremendous in its nature, hopeless and without remedy in its fearful consequences,—it would surely argue a most criminal levity, a frightful absence of all the kind and generous feelings of humanity, to sow industriously the seeds of infidelity and libertinism, wherever the ordinary commerce of life, or the duties of a particular vocation, may bring a man into contact with his fellow-creatures. If any one inflated with lofty conceptions of his own superior wisdom, or urged by vanity to display his courage and intrepidity, shall choose to take a leap in the dark, and boldly affront the solemnities of death, and the terrors of the Almighty, let it content him to plunge alone into the fathomless gulph, nor incur

the risk of aggravating his own guilt by cruelly inviting others to share in the hazard of irremediable and everlasting sorrow. To a man of these desperate principles it may not, however, be unsuitable to repeat the impressive adage, that "Hell is truth seen too late."

SOME REMARKS ON DIVINE PROVIDENCE.

A TASTE for natural history, a lively perception of the beauties of creation, a delight in contemplating the wisdom, power, and goodness of the Creator in his diversified operations, have been distinguishing features in the characters of the best and wisest of men. While the study of the book of God's works afforded a superior gratification to the penetrating and philosophic mind of Mr. Hey, his heart was filled with admiration and delight, whenever he found leisure to indulge himself in meditating on the various structure, economy, and qualities of natural productions. The pure and sublime pleasure, which he derived from these studies, afforded not merely a solace and

refreshment to his mind, but he consecrated them to moral purposes. He endeavoured to excite a more profound veneration of the Almighty Creator, a pious recognition of the wonderful fitness with which the laws of nature, as discoverable by us, are adapted to the system for which they were established; of the grand and exquisite machinery, by which all the operations of the physical world are conducted to accomplish the ends and purposes, for which they were designed. How little and insignificant are all the efforts of human art and skill, when compared with the divine agency! In the system of the Creator we see simplicity combined with grandeur, beauty with utility, an abundance, a profusion, the productions of an inexhaustible knowledge and beneficence, which sprang into existence at a word, and by the same potent word continue and are sustained! Mr. Hey took a particular pleasure in viewing the setting sun, and remarking the rich, glowing, and various colours, with which his rays tinged the surrounding clouds; but he contemplated with still higher delight the capacious vault of heaven, when glittering with unnumbered stars, and his astronomical studies awakened in him a devout rapture, like that of the inspired Psalmist, when he sang; "The

heavens declare the glory of God, and the firmament sheweth his handy-work!" "If created beings," he was wont to say, "be so glorious, how greatly must their Creator surpass them in beauty and glory!" * Having acquired some knowledge of botany during his apprenticeship with Mr. Dawson, who had adopted the botanical system of Ray, prior to the construction of that of Linnæus, Mr. Hey found recreation and delight in surveying the productions of the vegetable world. The multiplied variety of flowers, the elegance of their forms, the delicacy of their texture, and the important purposes for which they were designed, were favourite topics of conversation with him. He would enlarge on the wisdom and goodness so conspicuous in this part of the creation; and would remark on the condescension of the mighty Maker, in imparting beauty and

* "This is a noble magnificence of thought, a true religious greatness of mind, to be thus affected with God's general providence, admiring and magnifying his wisdom in all things; never murmuring at the course of the world, or the state of things, but looking upon all around, at heaven and earth, as a pleased spectator, and adoring that invisible hand which gives laws to all motions, and overrules all events to ends suitable to the highest wisdom and goodness."

William Law.

fragrance to the flowers of the field, thus combining delight with utility, and extending his provident care to the most minute circumstances attending the condition of animated and percipient existences. "He had a rooted aversion to the philosophy which pretends to inform us, that the Creator, having called the world into being, and imposed certain laws upon matter, leaves the great powers of nature to perform their destined functions without his further interposition, or superintending providence. It was a source of sacred pleasure to Mr. Hey to conceive of the Supreme Being, as effecting every movement by an unseen, and, indeed, an unfelt energy, which penetrated ultimately through all his works, upholding, controlling, and protecting all things in subservience to his great purposes."* Among those who refuse to acknowledge, or who expressly reject, the doctrine of a "never-failing Providence," there are some who would persuade us that it is

* "All creatures, that are original to others, take care of them, till they can make their own defence and supply. This is true throughout the whole creation of God: and I will rather think that God did not make the world, than that He will fail to be very good unto the creatures that he hath made."

Whichcote.

derogatory to the majesty and grandeur of the Almighty, to extend his attention to the smaller and less observable parts of the creation. But it may be suggested to such, that it cannot fall beneath the dignity of the Deity to preserve that, to which he hath condescended to give being and form; that greatness and littleness are mere relative terms, which regard us, and can have no propriety when applied to an Infinite Being; and that, consequently, there can be neither a *maximum*, nor a *minimum*, in the works of the Creator.* Men of sober minds, and a religious way of thinking, are not so often disgusted, as formerly, by pompous discourses on the dignity and worthiness of human nature,—by strains of declamatory cant, which aspire to exalt the claims and consequence of man, and raise him to the importance of a little deity. The adversaries of religion have, indeed, frequently adopted a more humble and modest language; they have degraded human nature, reducing it from the elevated station assigned to it by their predecessors, and debasing man to an equality

* "Il n'appartient qu'à Dieu, d'être infini et incompréhensible dans tout ce qu'il fait, et de se faire admirer aussi-bien dans les plus petites choses que dans les plus grandes."
Instruct. Chrétiennes, de Monsieur Singlin, tom. i.

with the most minute and insignificant creatures. If this subtracting process, these vilifying discourses, were honestly designed to teach us meekness and lowliness, the obligation might be acknowledged, although some doubts might arise as to the wisdom of this mode of inculcating the virtue of humility: but, if the teacher mean to insinuate, that the dispositions and actions of intelligent and moral beings are below the notice of Almighty God; that merit and demerit, human responsibility, and divine retributive justice, are unmeaning terms, when applied to man as subjected to a moral administration; it may then be shrewdly suspected, that these persons are rather consulting their private interest, and expressing their secret hopes and wishes, than intending the advantage of their fellow-creatures.*

* "Il est des hommes qui, par une humilité trompeuse et hypocrite, affectent de s'exagérer leur bassesse, leur néant, et la disproportion infinie qui est entre Dieu et l'homme, pour secouer le joug de la Divinité, et contenter toutes leurs passions déréglées. Ils imaginent un Dieu si éloigné de la terre, si hautain et si indifferent dans sa hauteur, qu'il ne daigne pas veiller sur les hommes, et que chacun, sans être gêné par ses regards, peut vivre sans règle, au gré de son orgueil et de ses passions. En faisant semblant d'élever Dieu de la sorte, on le dégrade, car on en fait un Dieu indifferent sur le bien, et sur

That the affairs of this world, and of all worlds, are under the superintendence and control of the Supreme Being, before whom all nations are "less than nothing and vanity," is a truth that may be cherished, without either encouraging superstition, or repressing exertion. Mr. Hey was not deterred by any supposed contradiction from assuming, as governing maxims of his conduct, "that we are bound to exert ourselves as if the whole success of our endeavours depended on our own efforts; and that we are to rely upon the Divine Providence, as if we were insufficient for any thing." He was, consequently, most assiduous in cultivating professional knowledge; he collected information wherever it was to be found, and employed the best energies of his mind in applying what he acquired to the benefit of those who committed themselves to his care: yet he never attributed the restoration of his patients' health to his own superior skill; but, relying for success on the blessing of Divine Providence upon his attention and diligence, he renounced the merit of it, ascribing the final issue of his labours to the giver

le mal, sur le vice et la vertu des ses créatures, sur l'ordre et le désordre du monde qu'il a formé." Fenelon.

of "every good and every perfect gift." Such an habitual dependence upon Almighty God, as it implies no excess of humility, neither does it lead to indolence or indifference; and the man, who is actuated by a sacred regard to the dictates of conscience and the obligations of duty, in all his concerns, will be excelled by few in assiduous application and persevering industry. Professional men so often observe the best directed efforts of art to be fruitless and unavailing; their wisest and most skilful operations baffled and frustrated; while death is at other times averted, and health regained, under the most unpromising and hopeless circumstances; that the persuasion of a superior agency and influence almost forces itself upon a considerate mind, and impresses it with a devout acknowledgment of a ruling Providence. We neither see, indeed, nor can we rightly conceive, how, and after what manner, the Supreme Being orders and governs the concerns of his creatures; but he who haughtily and perversely denies or overlooks the fact, will do well to reflect how nearly this may approach to the temper of the "the fool, who saith in his heart, There is no God."*

* "If we consider that innumerable multitude and unspeakable variety of bodies that make up this vast universe;

The following short remarks which Mr. Hey made in conversation on the Collect for the eighth Sunday

to know that all these, as well as the rest of the mundane matter, are every moment sustained, guided, and governed, according to their respective natures, and with an exact regard to the catholic laws of the universe, to know that there is a Being that doth this every where, and every moment, and that manages all things without either aberration or intermission, is a thing, that, if we attentively reflect on, ought to produce in us, for that Supreme Being that can do this, the highest wonder, and the lowliest adoration.

"At that great decretory day, when the whole offspring of Adam shall, by the loud voice and trumpet of the Archangel, be called together from the remotest ages and the distantest climates in the world;—when, I say, besides the fallen angels, all the human actors that ever lived shall appear upon the stage at once; 'when the dead shall be raised, and the books shall be opened,' (that is, the records of heaven and of conscience;) then the wisdom of God will shine forth in its meridian lustre, and its full splendour. Not only the occurrences that relate to the lives and actions of particular persons, or of private families and other lesser societies of men, will be there found not to have been overlooked by the Divine Providence; but the fates of kingdoms and commonwealths, and the revolutions of nations and of empires, will appear to have been ordered and over-ruled by an incomparable wisdom; and those great politicians, that thought fit to outwit Providence by their refined subtleties, shall find themselves taken in their own craftiness; shall have their deepest counsels turned into foolishness, and shall not be able to keep the amazed world

after Trinity, may afford an appropriate conclusion to this subject:—

"O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen."—"I cannot conceive," said he, "a more elevated state of devotion, than that of a soul prostrating itself before the throne of the Almighty, and breathing out its desires in this beautiful prayer. It is the very spirit and disposition which becomes a frail, ignorant, short-sighted creature. We here acknowledge the over-ruling and never-failing providence of God, and present, as it were, a *blank* to be filled up as Infinite Wisdom sees best for us. We beg of God to put away from us all hurtful things, and to give us those things which be profitable for us. We do not ask for riches, or honour,

from discovering, that, whilst they thought they most craftily pursued their own ends, they really accomplished God's;—and those subtile hypocrites, that thought to make pretended religion the instrument of their secular designs, shall find those designs both defeated, and made truly subservient to that advancement of religion, which they really never aimed at."

The Hon Robert Boyle's Works, vol. v
4to. edition. 1772.

or ease, or health;—these may be hurtful to us. We do not pray to be preserved from sickness, trials, or adversities;—these may be profitable to us; we leave the disposal of all events to Him who is too wise to err, and too gracious to be unkind; and could we imbibe more of the spirit which breathes through these holy petitions, this would be the habitual language of our hearts."

PART THE SECOND.

A RECORD

OF THE

SPIRIT, TEMPER, AND CONDUCT,

OF

WILLIAM HEY, Esq.

IN THE

SEVERAL RELATIONS OF LIFE THROUGH WHICH HE PASSED.

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1. *His Early Piety.*

IT was the great advantage of Mr. Hey to be "trained up" by his pious parents, from his childhood, in a knowledge of the duties he owed to his Creator and his fellow-creatures; and they had the happiness of seeing him yield a ready and cheerful obedience to their precepts and admonitions. He was punctual in his private devotions; he attended divine worship regularly in the church;

and listened with great delight to the instructions, given by his father to the family, every Sunday evening.

During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room, to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits, by the rude and contemptuous treatment to which they exposed him. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour.

About this period, he began to attend the evening prayers at the parish church, whenever his engagements would permit him; and here he met a little company of pious young men, with whom he soon formed an acquaintance.

Mr. Hey had not yet acquired a correct knowledge of the doctrines of Christianity; for, in a conversation with one of his young friends, who was addressing him on the subject of disclaiming all

merit, and relying solely on the mercy and grace of the Redeemer for salvation, he replied; "What! Are we not to do our duty?" That an objection of this nature should arise in the mind of a youth, who had not duly studied the representations made in the New Testament concerning the mediatorial office of our Saviour, is not extraordinary; but that many much older than he should, even in the present day, conceive that the doctrine of the justification of a sinner before God, by faith in the merits and intercession of Jesus Christ, relaxes the obligations of christian morality, is both surprising and lamentable. It may be remarked, as a striking instance of the effect of prejudice, that the same persons who evince this tender concern for personal piety, are often so inconsistent with themselves, as to object strongly against the strict and comprehensive mode of interpreting the precepts of holy living, which is commonly adopted by those who hold the doctrine of gratuitous justification. To the assertion, that the pardon of sin and reconciliation with God are freely granted to faith in the propitiatory sacrifice of Jesus Christ, it is replied, that by such a theological system the obligations of duty would be annulled, and the necessity of good works be surrendered: but, when

the advocates of grace insist, likewise, on the indispensable necessity of conversion to God, and of living consistently in a course of righteousness and sincere obedience, it is objected, that so rigorous a conformity to the letter and spirit of Christianity is neither necessary, nor binding, on Christians in general. "This devout and holy life," say they, "might be very suitable in the days of the Apostles and primitive converts, but it is by no means adapted to the present state of society." Whatever may be the source of this self-contradiction, it will imply no violation of courtesy or charity to suggest, that such incongruities may frequently be traced to a defective acquaintance with the first principles of religion, and a most culpable neglect of the Bible.*

William Hey was at this period in the habit of retiring, at convenient opportunities, to study the Holy Scriptures, and digest what he read by serious meditation. On one of these occasions, when he was reading the fifth chapter of the second epistle to the Corinthians, his attention was forcibly

* "Dread nothing more than a profession of religion without principle, the form of godliness without its transforming power, a christian creed with a worldly and heathen heart."

Bradley's Sermons, vol. ii.

arrested by the seventeenth verse; "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." In reflecting on these words, a series of considerations arose in his mind, which gave him new and more adequate conceptions of the nature and extent of christian piety. As he acquired a more correct and practical understanding of his true state and condition, he saw and felt the necessity of an entire renovation of his heart and affections. He could no longer derive gratification from mixing in scenes of gaiety and amusement; nor highly account of those objects of ambition, vanity, and pleasure, with which the youthful mind is commonly engrossed. His thoughts were now chiefly occupied, and his affections engaged, by invisible and eternal realities; and his conversation and manners indicated a deep concern for the welfare of his soul, which induced his less serious companions to withdraw from his society. Mr. Hey, in conversation with his intimate friends, sometimes remarked, that, on his first becoming seriously religious, "his mind was not so deeply impressed by a sense of the great evil of sin, as attracted by an apprehension of the beauty and excellency of holiness. He was much affected by

contemplating the love of God manifested in the redemption of a sinful world by Jesus Christ, by the divine wisdom displayed in the several dispensations of providence and grace," &c. From this period he became the willing and consistent disciple of divine truth.*

When he was about eighteen years of age, he united himself to the people called Methodists, who were under the direction and superintendence of the Rev. John Wesley; and he continued in connexion with them between twenty and thirty years. The serious and forcible representations made by Mr. Wesley, in his "Appeal to Men of Reason and Religion;" the zeal, fervour, persevering industry and success, with which he and his associates exerted themselves in communicating religious instruction to the poor, the ignorant, and the vicious, operated powerfully on the mind of Mr. Hey to induce him to become connected with this Society of Christians. He did not conceive, that his admission as a member of the Methodist

* Some useful and important observations on that change of mind, which is indispensable in order to our being "meet for the kingdom of heaven," may be found in the life of the Rev. Joseph Milner, published by his brother the late Dean of Carlisle, and prefixed to Mr. Milner's Sermons.

Society, implied any thing like a secession from the Established Church. To the Church of England he was always firmly and affectionately attached, from a deliberate and well-grounded persuasion of the soundness and purity of her doctrines, and a veneration for the elevated piety and spirituality of her excellent Liturgy. It may be likewise proper to remark, that, at this early period of Methodism, their chapels were never opened during the hours appointed for divine worship in the Establishment; that the members of their societies generally attended the service of the church regularly; and both the preachers and the people professed themselves to be conscientious members of the English Church. Mr. Hey would frequently avow, in the subsequent periods of his life, the advantage he derived from attending the evening prayers at his parish church. "I often," said he, "look at the place where I was accustomed to sit, with great pleasure, and never can forget the happy moments I then enjoyed. The winter season was peculiarly pleasant to me; as the solemn gloom, which seemed rather increased by the few candles then lighted, tended to sober the mind, and excited a peculiar feeling not unfriendly to devotion. I was

always sure of hearing two good sermons, one from a prophet, and another from an evangelist;* consequently I never came empty away." The conduct of William Hey, in Mr. Dawson's family, was regular and consistent; he fulfilled the duties of an apprentice with exemplary fidelity; and the only fault then imputed to him was that of being "righteous overmuch." Mr. and Mrs. Dawson considered him unnecessarily precise and strict, and they suspected that the religious tenets which he had adopted were not a little tinctured with enthusiasm. On a particular occasion, Mrs. Dawson undertook to expostulate with him on the subject of his religious sentiments, and endeavoured to convince him of the error of his opinions. He listened with respectful patience to all that she had to propose; and gladly embraced the opportunity, which this remonstrance afforded him, of exhibiting to Mrs. Dawson the views he entertained of the nature of true religion. His replies to her were calm and conciliating; and on this as on many subsequent occasions, he referred to the Articles and Liturgy of our Church, as incontestable evidences that the principles he maintained

* In allusion to the first and second lesson.

were in perfect agreement with those for which our Reformers had contended, as the pure doctrines of the Sacred Writings. He read to her, occasionally, the different writings of pious men; and perhaps no book engaged more of their attention than "The Rise and Progress of Religion in the Soul," by the late Dr. Doddridge. The result of these conversations was the convincing of Mrs. Dawson, that the religious sentiments of Mr. Hey were true and well founded. She became, finally, not only a convert to his opinions, but an imitator of his piety; and continued his steady and affectionate friend to the end of her life.

Mr. Hey was accustomed to rise early, and thus secured an undisturbed portion of time for his devotions, for reading the Holy Scriptures and such books of piety as tended to confirm and increase his religious dispositions. He derived much satisfaction and benefit from the writings of the pious Mr. Nelson; and he often mentioned the "Serious Call to a Devout and Holy Life,"*

* A very judicious abridgment of this excellent book has been lately published at York, in which the doubtful and obscure passages contained in the original work are omitted.

by Mr. Law, as having been very useful to him. "At some times," said he, "my mind was much disturbed by not being able to understand many difficult passages in the Scriptures; Pascal's Thoughts, however, set me perfectly at rest on that point; and I know not that I have entertained a doubt on the subject ever since." It was very natural that doubts and perplexities should occur to a young, acute, and inquiring mind, at its entrance on the serious study of the Scriptures, sometimes arising from the nature of the subjects on which they treat, at other times from the style and manner in which information is communicated. The insufficiency of objections founded upon the obscurities or difficulties, which are met with in the inspired oracles, has been ably set forth by that eminent philosopher and exemplary Christian, the Honourable Robert Boyle. The same subject has been treated with much force and eloquence in the sublime thoughts of Pascal, and with still greater copiousness and perspicuity by Bishop Butler, in his masterly work on the analogy of natural and revealed religion. This able production, to which no regular answer has ever been published, displays a profound, and often an original, vein of thinking, a strength, coherence, and distinctness

of argumentation, which have hardly been equalled and never surpassed in any theological work ancient or modern.* There seems to be something very captious and unreasonable in those persons who reject divine revelation, because they are occasionally encountered by passages, which are perplexing and obscure; as if religion were the only subject, in which nothing difficult or embarrassing ought to be expected, and nothing remote from our ordinary conceptions should be entitled

* The sermons of this great and good prelate, which were preached at the Rolls Chapel, are less known, indeed, and studied, than his Analogy; but merit highly the attention of those who engage in the study of morals. Their sense and meaning would be faintly collected by a hasty and superficial perusal; but they will abundantly repay the serious and attentive reader, by exhibiting to him a fine specimen of the inductive mode of reasoning applied to moral subjects, and by presenting a platform upon which a nobler and more correct system of morals may be constructed than any possessed by the public. The elaborate preface is admirably calculated to assist the young student in penetrating the purport and design of the author.

The dissertations prefixed to Archbishop King's Essay on the Origin of Evil, with the very learned and luminous notes annexed by Dr. Law, late Bishop of Carlisle, may be read with much advantage, (the notes on human liberty excepted,) by an inquirer into the subject of morals.

to claim toleration. When the Deity condescends to address his creatures through the medium of human language, it ought not to be deemed strange, if, amidst a sufficiency and abundance of what is plain and necessary, we should find some things mysterious, and "hard to be understood." These obscurities may perhaps be designed as the trials of the sincerity and uprightness of the heart; and the submission of the understanding to what is partially revealed, may constitute a very important part of moral discipline. No man can be required to explain what exceeds his understanding; but it may be his duty to receive what he does not wholly comprehend, especially when it is proposed to him by an inspired teacher.*

Mr. Hey learnt, early in life, to consider the Bible as a practical book, not intended to gratify

* "It is not to no purpose to speak things that are not *presently* understood. Seed, though it lies in the ground awhile unseen, is not lost, or thrown away, but will bring forth fruit. If you confine your teacher, you hinder your learning; if you limit his discourses to your present apprehensions, how shall he raise your understanding? If he accommodate all things to your present weakness, you will never be wiser than you are."

Whichcote's Aphorisms.

See Leibnitz Essais de Theodicee, de la conformité de la foi avec la raison.

human curiosity, but to convey to sinful and ignorant men the knowledge of those truths which relate to their everlasting welfare. If the contents of this book be of high importance, no serious and considerate man would sit down to peruse the Holy Scriptures with the coldness and indifference, with which he would read the histories of Greece and Rome; neither would he contemplate the character, actions, and offices of the Messiah, with that uninterested and frigid tranquillity, which might be innocently indulged in perusing the narratives of Cornelius Nepos, or the lives of Plutarch. The truth, or falsehood, of these biographical productions involves no consequences, by which his well-being, or his future happiness, can be affected; but his concern with the Bible is of a very different nature; so different and so important indeed, that no human comparison can adequately represent it. Indeed, if there be any subject of high and momentous concern, it is that which relates to our permanent condition in a future state of existence; and the Bible is the only book, which offers satisfactory information concerning the things that are invisible and eternal.

Mr. Hey prescribed to himself, while yet a young student, certain rules for the orderly

distribution of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. By this orderly succession of business, at home and abroad, the hours of every day were consecrated to an industrious pursuit of useful and important knowledge. These laudable habits, acquired early and strengthened by regular exercise, not only preserved him, through the succeeding periods of his life, from the criminal misemployment of time, but gave him a facility of filling up what may be termed the *parentheses* of time, with satisfaction to himself and utility to others. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor have the serious frame of his mind disturbed by the interruption of

unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, "that his sabbaths were the happiest of his days, during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." "On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow students; and although he had been frequently obliged to pass through streets, inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself, in the words of the royal Psalmist; 'He hath shewed me marvellous great kindness in a strong city.'"*

Mr. Hey continued a member of Mr. Wesley's

* Psalm xxxi. 23.

Society after his return to Leeds, and frequented their chapel at the hours, which did not interfere with his attendance in his parish church; yet he by no means adopted all the opinions taught by the Methodists. He studied the Holy Scriptures diligently with fervent prayer; and, having ascertained, to the best of his understanding, the sense and meaning of the Sacred Writings, he submitted to them implicitly, as the rule and measure of his faith and practice. He thought and judged for himself, but without treating the differing sentiments of other persons with harshness or disrespect; and he was neither the forward leader, nor the obsequious disciple, of any sect or party of Christians. It is stated by one of his friends, that, "He entirely differed from the Methodists respecting the doctrine of perfection, and by no means accorded with their sentiments relative to the witness of the Spirit, and the necessity of instantaneous conversion. In the great essential truths of religion, as taught by the Church of England, he was in unison with them, and did not therefore judge it expedient to leave their Society on account of smaller differences."

It is unnecessary, at this time, to enter upon a discussion of the peculiar tenets, maintained by

Mr. Wesley and his associates at that period; or, to inquire into the changes, or modifications, which the experience of more than half a century may have introduced into their confession of faith, and rules of discipline.

It is clear beyond a doubt, that Mr. Hey regarded them as a body of Christians, whose principles were orthodox in all important points; whose discipline might be useful; and whose general conduct was conformed to the precepts of the gospel. His own views of religion were simple, practical, and sober; his judgment was sound and temperate; he was in little danger of deviating into error or extravagance from the effervescence of an unchastised imagination, or of mingling an enthusiastic or fanatical spirit with the articles of his creed, or with the conduct of his life.

2. *The zeal and public spirit with which Mr. Hey engaged in whatever promised to advance the true interests of mankind.*

THE philanthropy and enlightened benevolence of Mr. Hey appeared on those conjunctures, which opened to his mind any reasonable prospect of serving his fellow-creatures. He was among the earliest promoters of the abolition of the Slave Trade, co-operating with his parliamentary friends and others in exciting a general detestation of it, and steadily supporting every measure that tended to the extinction of that unchristian and abominable traffic. When the Sierra Leone Company was formed, he immediately became a member, subscribing largely (five hundred pounds) to its stock, and employing his influence with others, to advance the great and useful purposes for which it

was originally established. Mr. Hey was indeed zealous and unremitting in his endeavours to promote those just and benevolent purposes, which were unweariedly pursued by Mr. Wilberforce and others, to rescue the unhappy natives of Africa from the barbarous, unjust, and scandalous treatment of their christian oppressors.* The open and avowed opposition to these humane measures, an opposition reflecting shame and disgrace on its inhuman and selfish abettors, is nearly suppressed

* The name of Mr. Wilberforce cannot be introduced without exciting a train of ideas, in which are associated all that is great and good, that is amiable and beneficent. In him we recognize the servant of God,— the friend of man,—the pure, disinterested, generous patriot,—the patron of merit,—the protector of the oppressed,—venerated and beloved in the bosom of his family,—the life and delight of every circle of his friends. It was the honour and happiness of Mr. Hey, for such he always esteemed it, to live on the terms of an intimate friendship, during many years, with Mr. Wilberforce. Their communication was confidential and unreserved; their correspondence was voluminous, and embraced most of the topics which have engaged the attention of men of piety, of philanthropists, and lovers of their country, during the last forty years. Mr. Hey shewed a steady and active concern for the honour and interests of Mr. Wilberforce on every suitable occasion, and cherished a respectful and affectionate regard for him to the end of his days. During the period that

in this country; and the laws of God, sustained in their practical operation by the laws of the State, now extend their salutary influence, as far as British power can enforce them, to the delivery of a race of men from the most odious and destructive tyranny that was ever exercised by one human being over another. But the patrons of justice and humanity have still occasion to lament, that the avarice of men, who can neither blush nor feel, is too successful in frustrating the execution of their laudable intentions. The Slave Trade with all its attendant horrors still subsists, and is carried on to a frightful extent with diabolical cunning and atrocity, and not without the connivance, it may be feared, of more than one European Government; which, by thus giving sanction to the cupidity of their subjects, violate every moral obligation, and league with the very scum and refuse

Mr. Wilberforce represented the County of York, in Parliament, Mr. Hey had, on several occasions, the gratification of receiving him as his guest; and he recorded these visits among the most agreeable occurrences of his life.[a] Long may the surviving friend remain among us, exhibiting a bright example of piety and virtue, and conferring additional benefits on his country and on mankind!

[a] Letter to Mrs. Jarratt, December 9, 1808.

of society, in perpetrating villanies and atrocities, the most shocking and abominable, for the purpose of reducing their fellow men to the most abject degree of corporeal and mental debasement.

Letter to Mrs. Jarratt.

"Leeds, December 9, 1808.

"I have had the pleasure of seeing my dear friend, Mr. Wilberforce, seated once more in his chair of triumph: and I congratulate the nation, and the world itself, on this event. This last is scarcely too strong an expression, for, if his life and health are continued, I trust his labours will bring benefit to the human race. His heart is truly enlarged, and the effect of some of his undertakings, if successful, will be of no little extent. The reception which he met with in the West Riding was quite enthusiastic. His horses were taken from his carriage at almost every great town at which he arrived; and even at some large villages. His audiences were most numerous; and his addresses were received with much respect and affection. He slept three nights at my house;

and, notwithstanding the hurry of the first day, (Tuesday,) his conversation at dinner was very edifying. . . . .

"What awful events have we lived to see! Who can tell what is yet in the womb of Providence?—But I am called away."

When the British and Foreign Bible Society was established, the pious mind of Mr. Hey was filled with delightful anticipations of the extensive benefits it was calculated to confer on mankind, by conveying the means of religious instruction to every nation, people, and language under heaven. He trusted that an Institution was now formed, on principles the most unobjectionable, which must ensure the approbation, and engage the frank and zealous concurrence of every christian, whatever might be his particular sentiments on matters of discipline and doctrine. Indeed, he conceived it to be scarcely possible, that any serious and regular opposition should be raised, in a christian country, against an Institution so simple and definite in its object; so beneficent and liberal in its purposes; embracing within the ample circle of its operations the whole habitable globe, with the pure, single

intention and design of diffusing the light of divine truth, and communicating the offers of salvation to an ignorant and perishing world.

"I was simple enough," he would say, "to think that all must admire and zealously support a Society which seems to be so evidently designed, by a gracious Providence, for ushering in the long-expected period of Zion's glory. But I was deceived."—He lamented the absence of that open, enlarged, and generous spirit, which, on great occasions and those of general concern, will cheerfully overstep the narrow boundaries, prescribed too often by prejudice and misconception, and hastily adopted by political caution, as the rule and measure of ecclesiastical security. That the good purposes of the Bible Society may be abused, is doubtless true; but it is equally true of every institution, sacred or civil. What have not the perverseness, the hypocrisy, the selfishness, the depravity of the evil heart of man abused? And are we to withhold our co-operation and stand aloof, when our fellow Christians are labouring for the benefit of mankind, until we have ascertained that no possible inconvenience can result from their undertakings? So feeble and limited are our understandings, and such indeed

is the whole constitution of the natural and moral world, that we are often obliged to adopt measures, the expediency of which rests upon probable arguments alone, and cannot be demonstratively proved: while the corruption and malignity of human nature exert too constant and powerful an influence on the thoughts and determinations of free agents, to leave them secure against the perversion of good into evil. Some persons have apprehended, that the free diffusion of the Sacred Scriptures, without note or comment, may prove detrimental to the interests of the Church of England. Let this be conceded for the sake of argument, and what then? Can they prove injurious to the Established Church only? May not every other church, sect, or denomination of Christians, allege the same objection with equal justice; unless it be supposed by the authors of the objection, that the knowledge of the Bible would militate more powerfully against the National Establishment, than against any other confession of faith, or form of ecclesiastical polity? But a conclusion so harsh and unfounded would be intolerable, and could only find supporters and abettors among the most uncharitable enemies of the English Church. Those who have studied most

largely and profoundly the grounds and foundation of the Established Church, will be the least fearful of bringing her doctrines and discipline to the test of the Holy Scriptures; nor can those who are satisfied that she is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," consistently oppose the circulation of the inspired writings, or concur in withholding from her members the pure uncoloured light of divine truth. The churchman, as a protestant, must regard the extensive diffusion of "the words of eternal life" as an imperious duty;—he will address to each denomination of the Christian Church, the admonition given by Moses to the contending Israelites, "Ye are brethren, why strive ye?"—he will urge them to combine their efforts with his against the antichrists of the day, and treat their profane and infidel productions, as Moses did the Egyptian, "Slay them, and bury them in the sand." Whatever supposed inconveniences may have induced some well-intentioned persons to engage in a conscientious hostility against the Bible Society, they must allow, that the arguments they employ are merely probable; nay, that they rest upon a very low and slender foundation of probability; while the duty

of spreading abroad the sacred oracles, which "are able to make us wise unto salvation," is clearly and unreservedly laid down, by the same authority as that on which all our religious hopes and expectations are grounded.

There are many considerations connected with this subject, which might induce a man of a candid, modest, and charitable spirit, to suspend his positive condemnation of such a Society; to hesitate, before he break forth into acts of open and violent hostility against it; and to exercise a holy fear, lest in a case, which admits at least of some doubt on his part, he should be directing his opposition against the best interests of mankind, and "be found," eventually, "fighting against God."

Mr. Hey was decidedly favourable to the forming of Bible Associations among the lower classes of society. He thought that the small voluntary contributions, which they deposited weekly, conduced to encourage economical habits in them, and had a tendency to enlarge and elevate their minds, by leading them to co-operate with the higher orders of their fellow-men as benefactors to society, and promoters of the great objects of the Parent Institution.

At the Third Anniversary Meeting of the

Leeds Auxiliary Bible Society, Mr. Hey spoke to the following effect.

"After the appropriate and animating addresses which have been made on this important occasion, it is not my design to detain this respectable assembly by any further observations on the nature or general tendency of this Institution. I rise merely to draw their attention to one point in the Report; I mean the formation of a *Bible Association*. It has been often observed with great propriety, and the observation will bear a repetition, that the most effectual and beneficial method of assisting the poor is, by enabling them to assist themselves; by this method, their energy and industry are excited; and a double measure of comfort is produced by the benefits which arise from these exertions. If the observation is just with respect to benefits of a temporal nature, it is not less just with respect to those which affect their spiritual concerns. When labour and economy are used for the purpose of procuring a Bible, that blessed book will be the more valued from being thus obtained. I must beg leave, therefore, earnestly to recommend the *Bible Association* to those in this company who have many dependants, whether as workmen or servants: and more

especially to those for whose benefit factories have been established.

"Let all such endeavour to excite in the minds of the young persons employed in their service, a respect for the Sacred Scriptures, and a desire to become possessed of them, by appropriating a small portion of their wages for this purpose. This measure will tend to counteract the tendency of those vicious examples to which they may be exposed; and will help to mingle serious reflections with their daily labour.

"Your Committee were much affected with the relation brought to them of the conduct of some poor girls at Hunslet, who, instead of spending the small rewards which they occasionally received for little extra services, in the purchase of something to gratify the palate, or some gaudy ribbon to decorate the bonnet, deposited their little gains in the hands of their benevolent school-master towards the purchase of a Bible. Surely, such a disposition as this ought to be fostered by all possible means, as the surest method of promoting the happiness of the individual, and the comfort of society. In the progress of this subordinate Society, the wants of the poor will be both discovered and relieved. And we may reasonably hope to see

a spirit of religious concern springing up and increasing in that rank of society; the benefits of which, to themselves and the public, must be incalculable."

He accepted the office of President of the Leeds Bible Association, and devoted as much time to its concerns as his professional and other engagements would allow; watching over the proceedings and operations with a truly paternal solicitude.

The following letter which Mr. Hey directed to Mr. Reade, to be read at the Meeting of the Committee, will abundantly confirm the foregoing observations.

"To the Committee of the Leeds Bible Association.

"An unexpected call out of town having prevented me from meeting you this morning, I beg leave to assure you, that my heart is with you in the good work in which you are engaged, though I am unable to afford the assistance I could wish.

"I consider the Bible Society as the most

magnificent and powerful effort, that ever was devised by the prudence of man for conferring the most important benefits upon mankind. The blessing of God has accompanied it in a surprising manner; but it is that branch of it, called Bible Associations, which is requisite to give this charity its full scope, and diffuse its energy throughout the mass of the people. This is now fully perceived by the pious leaders of the Bible Society; and, accordingly, the formation of Bible Associations is attached to almost every Auxiliary through the kingdom; and in foreign nations the same advantageous plan seems to be generally adopted.

"Let us, then, proceed with spirit. Let us be animated to future and unremitting labours by the prospect of certain success. Our joy in this work will increase as our activity increases. Perseverance will not fail to crown our endeavours with the approbation of our gracious Master, whose favour is better than life itself. 'Let us not be weary in well doing, for in due season we shall reap, if we faint not.'

"Let an early Meeting in August be appointed for bringing forward the transactions of the year; and let every Member of the Committee engage

to attend this Meeting, that the progress of the Association being fully understood, a proper Report may be drawn up for the Anniversary in September. Our Secretary would draw up this Report with propriety; but if he is otherwise too much engaged, I will not decline to execute this task.

"I am, with sincere prayers for the success of our labours.

"Your fellow-servant in the work of Christ,
"William Hey."

"July 31, 1815.

Mr. Hey greatly disapproved those adulatory strains of commendation, that bandying of high-flown compliments, too frequently adopted by those, who come forward as speakers at the public meetings of such Societies: he thought they savoured too much of a gross and culpable flattery, to be quite consistent with the celebration of the anniversary of a religious institution. He remarked, that "public addresses of a complimentary nature wound the feelings of those who are truly humble, while they tend greatly to injure those who possess little of the grace of humility."

When Mr. Hey was requested to accept the office of chairman, he stipulated expressly with those who applied to him, that the thanks of the meeting should not be given to him publicly.

The following is the substance of a short speech, which he made at the Fourth Anniversary Meeting of the Society, when he moved for a vote of thanks to the Rev. Dr. Steinkopff, soon after his return from the Continent; it exhibits a specimen of the circumspect and delicate manner, in which he allowed himself to offer a compliment in public to the Secretaries of the Bible Society.

"The vote which I am about to propose, will, I am persuaded, give universal satisfaction to the respectable company here assembled. It is a vote of thanks to the Reverend Gentleman who has afforded us so much interesting and agreeable information; not excluding his two worthy colleagues who have laboured with him since the commencement of the British and Foreign Bible Society, and are now labouring with indefatigable zeal, in a cause so important to the best interests of mankind. Were I to attempt excluding his absent colleagues from this vote of thanks, I should incur a sharp rebuke from him whom we

have now the pleasure of seeing among us. Of *the zeal and labours of the third Secretary* (Dr. Steinkopff) *we should hear little.* Nor dare I at present utter all that is in my heart, lest I should offend the delicacy of one, who would place himself among the lowest of the Redeemer's servants.

"I must, however, be permitted to give a short sketch of his late tour on the Continent, undertaken for the purpose of spreading the knowledge of divine truth, and of exciting in others an ardour in this cause like that which glows in his own breast.

"Unable to pass through a country occupied by our enemies without proper passports, he first first sailed to Gottenburgh; and having visited some principal places in that part of Sweden, he passed over to Denmark, where he obtained passports to enable him to proceed. In the capital of this kingdom he met with some highly respectable characters, who expressed their warm approbation of the business in which he was engaged. From Denmark he proceeded to Hamburgh, and Altona; and thence through Zell, Hanover, Gottingen, Coburg, Bamberg, Erlangen, to Nuremberg; passing thence through Wirtemberg, the land

of his nativity, to Stuttgard, the residence of his parents. From Wirtemberg, he visited Switzerland, and had a most interesting interview with the Bible Society at Basle. He returned through Stuttgard, where he took an affectionate, and perhaps final leave of his aged parents and the rest of his family and friends. He returned through Frankfort, Leipsic, and Dresden; visiting Herrnhutt and Halle, where the zeal of the pious Franck had so eminently displayed itself.

"After a short stay at Copenhagen, he proceeded to Gottenburgh, and then sailed to England. In this tour, which, including the voyages, comprehended a space of six thousand miles, he encouraged and promoted Societies for supplying the want of the Holy Scriptures, as may be seen in the short history of his tour, which has been published in London: a work small in bulk, but highly gratifying to all who feel an interest in the undertaking and success of the British and Foreign Bible Society.

"Of the labours of such a man I will only say, 'LET HIS OWN WORKS PRAISE HIM IN THE GATES.' But I should greatly disappoint his expectations, as well as your's, were I not to take some notice of the labours of his colleagues. Yet

here also I am restrained; as it might not be proper in this company to enlarge on the sacrifices, which one of them has made to the good cause in which he is engaged;—sacrifices which might almost place him in the noble rank of martyrs, if relinquishing the adequate subsistence of a large family for the glory of God and the good of mankind, has any claim to the title of martyrdom. And, though his other colleague has not been called to like sacrifices, yet his piety and zeal leave little room for doubt that he would also be ready, at the call of duty, to suffer, as well as to labour, in the cause of his Redeemer."

The Baptist Missionaries at Serampore had stated, in a Memoir issued by them in the year 1816, that they had the means of translating the Scriptures into twenty-six new dialects, provided they were supplied with sufficient funds; and that a thousand copies of the New Testament could be printed in each of those dialects, at the moderate expense of five bundred pounds. Mr. Hey was much impressed by this representation, and conceived the generous design of raising, without delay, by a private subscription, the sum of thirteen thousand pounds; thus creating a fund by

which this great object could be speedily accomplished. Having commenced the subscription, by giving one hundred pounds himself, and engaged some of his particular friends, among whom were the Rev. William Richardson, and William Gray, Esq. of York, to embark with him in this liberal and spirited undertaking, he communicated his intentions to some leading members of the Committee of the British and Foreign Bible Society in London, inviting their concurrence and co-operation. It was the design of Mr. Hey, and the other managers of this subscription, to place the amount of the contributions in the hands of the Committee of the Bible Society, for the exclusive use of the Serampore translations of the Scriptures.

The individuals to whom Mr. Hey communicated this project, could not coincide with him: they expressed much regret in declining his proposal; and respectfully desired him to reconsider the tendency of thus creating a separate fund,—a measure which they conceived likely to prove injurious to the very cause it was intended to promote.

The proposition of Mr. Hey was laid before the Committee; the subject underwent repeated

discussions, and it was finally and unanimously resolved that the money, which it was proposed to raise, could not be accepted by the Committee on any other terms, than those of appropriating it according to their own discretion. To exhibit the grounds upon which the Committee had proceeded in forming this resolution, the Rev. John Owen,* one of the Secretaries of the Bible Society, addressed a letter to Mr. Gray, of York, detailing the reasons by which the Committee had been conducted to a conclusion, so little consonant with the views of Mr. Hey and his friends.

Mr. Gray was not immediately satisfied with the arguments adduced by Mr. Owen, neither did his friend, Mr. Richardson, acquiesce in them; but a copy of Mr. Owen's letter being transmitted to Mr. Hey, he was induced to relinquish his first proposal, and expressed himself perfectly convinced, to use his own modest expressions, that "he was wrong, and the Committee were right."

* This excellent man and invaluable servant of the Bible Society, died at Ramsgate, September 26, 1822, aged 57 years, his robust constitution of mind and body having sunk under the intense anxieties and accumulated labours of the official situation, to which the unbought services of his transcendent talents had been long and indefatigably devoted. *Quando ullum invenient parem?*

Mr. Owen had soon the great satisfaction of receiving a letter from Mr. Hey, stating that he was determined, with the consent of the subscribers, to pay the amount of the subscriptions he had received to the Committee of the British and Foreign Bible Society, without annexing any condition, and requesting information under what designation he ought to present it.

The following was suggested to him by the Reverend Secretary: "Contributions of some friends to the translations of the Scriptures into the vernacular languages of India;" and, under this form, he transmitted the sum of one thousand four hundred and seventy-five pounds. A suitable resolution of thanks was immediately passed by the Committee; a copy of which, accompanied with a letter from Mr. Owen, was forwarded to Mr. Hey; and thus, agreeably to all concerned, was the business concluded.

"Fulham, January 20, 1818.

"My dear Sir;

"I duly presented to our Committee, at their yesterday's Meeting, the contribution with which

you had been pleased to charge me; and the accompanying extract from their minutes* will shew you with what feelings of respect and gratitude it was received. In the communication, which it became my duty to make of what had passed in correspondence between us, I did not omit the request, which you had reiterated, to have every thing expunged from our records, which might hereafter shew that you had originated a proposition, injurious to the unity and true interests of the Institution. The fact, however, was, that nothing had obtained a place on our records, which could afford the remotest grounds for such an accusation. Your name was found connected with a proposition for giving more speedy, liberal, and effectual aid to a body of translators, whose labours deserved and demanded extraordinary encouragement. The proposition you made in their behalf was founded upon a document, which completely justified all the solicitude you felt, and all the liberality you exercised and laboured to awaken. Thus far the Committee not only adopted your views and your feelings, but they also considered themselves deeply indebted to you for having suggested to them the discharge of an important duty, and both manifested in yourself, and kindled in others, so

much zeal for assisting them in the performance of it. Every thing intermediate between this point and your final determination has been simply matter of detail, and disappears in the splendour and felicity of that harmonious conclusion, to which we have mutually arrived. I will not say all that I feel, nor will I trust myself to report all that our President and the Members of our Committee expressed on this triumph of christian principle and temper. Their Resolution bears upon the face of it strong marks of that respect and admiration, with which they regarded your conduct, and that of your generous associates; and you may rest assured that nothing remains, either on their records or in their hearts, in connexion with your name, but what is calculated to render it more than ever an object of attachment and veneration.

"With the most cordial wishes and prayers for the prolongation of a life, so useful to the church, and so dear to its members,

"I remain,

"My Dear Sir,

"Very faithfully your's,

"JOHN OWEN,

"Secretary to the British and Foreign Bible Society."

"William Hey, Esq. Leeds."

The first measure adopted with reference to the preceding transactions of the Committee of the Parent Institution, was to authorize "their Corresponding Committee at Calcutta, or the Calcutta Bible Society, to pay the sum of five hundred pounds for the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation had been previously printed.

"The Serampore Missionaries presented three different versions, in order to their obtaining the proposed remuneration. The Committee at home being satisfied of the fidelity of these, and that they were unquestionably the first translations of the New Testament ever printed in those languages, awarded to the claimants the sum of one thousand five hundred pounds. Intelligence of the decease of Mr. Hey having reached the Committee at the very Meeting, in which this award was pronounced, the coincidence was felt with a mixture of pain and satisfaction; of pain, that the venerable individual, in whose generous zeal and enlarged philanthropy, the idea of extending a more liberal encouragement to Oriental Translations of the Scriptures originated, should have been removed before he could witness its realization; of satisfaction, that the close of a

life, eminently useful in all its course, and protracted to the advanced age of eighty-three years, had been rendered illustrious by the first fruits of those measures which grew out of his benevolent purpose, and from the further operation of which, it may be hoped, a rich harvest will be gathered, in due time, by the nations of the East."*

The following testimony of respect to the memory of Mr. Hey, by the Committee of the Leeds Auxiliary Bible Society, is inserted in their Minute Book, dated the seventh of April, 1819.

"It has become our duty, as Committee of the Leeds Auxiliary Bible Society,† to express our sense of the loss we have recently sustained, in the death of our venerated and beloved associate,

* History of the British and Foreign Bible Society, by the Rev. John Owen, vol. iii. page 463—7.

† "The Leeds Auxiliary Bible Society was formed chiefly through the instrumentality of Mr. Hey. While many were devising methods of celebrating the day of the late King's Jubilee, Mr. Hey determined to celebrate it by forming an Auxiliary Bible Society. Our late gracious Sovereign had expressed a wish that every poor man in his dominions might be taught to read the Bible. Mr. Hey conceived that his Jubilee could not be celebrated in a more appropriate manner, than by forming a Society, which might furnish every poor man with a Bible to read."

William Hey, Esq. who departed this life, on the 23d day of March, 1819, in the 83rd year of his age. To him, chiefly, this Society was indebted for its establishment on the day of the Jubilee, October the 25th, 1803; and to its subsequent prosperity, those talents and endowments, which, under the Divine blessing, raised him to his eminent rank of usefulness in his professional and official, in his civil and religious character, were invariably and indefatigably devoted. Regarding this Auxiliary Society as important, not only in its own immediate operations, but also in its combination with the general power of the Parent Society, he was ready, on all occasions, to afford it his valuable assistance, and engaged in all its concerns with a seriousness and an energy, that evinced his unreserved approbation of the ultimate system and conduct of the Parent Society; and with so kind a spirit, and so much, as it were, of youthful alacrity and animation, as manifested the inward delight he felt at the progressive diffusion, through its means, of the word of life, both at home and abroad, and in the respective language of every country to which it gained access. And in conversing upon the heart-felt theme, he was accustomed to express himself

to this effect; that the end of his life was cheered by such seemingly clear beamings of preparation for the glory of the latter days, when the earth shall be filled with the knowledge of the Lord, as he never expected to have enjoyed on this side the grave. And the result upon his own mind seemed to be a more and more invigorated and exalted admiration of the divine goodness; and a more and more enlivened and expanded desire to promote the best interests of his fellow mortals."

When Sunday Schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always shewed great kindness to children: it was truly interesting to see him surrounded by a group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion; and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

The clearness and distinctness of his own conceptions greatly facilitated his communicating religious instruction to others; for, by reducing what he meant to convey into its integrant parts, he removed or lessened many of those difficulties, which require no ordinary measure of patience, and sense of duty in the teacher, to surmount. Indeed, no man can teach what he has not learned; and he who does not clearly understand himself, must address the understandings of his hearers in vain.

"Some years had elapsed after the introduction of the original Sunday schools, when Mr. Lancaster came to Leeds, and gave a lecture or two on education, at a time when Dr. Bell and his plan of instruction were little known in that town. The impression made by these lectures excited a wish in many to extend the benefits of education to the poor, on a plan that seemed to possess many advantages, and especially *that* of educating a great number at a small expense. Mr. Hey was among the principal promoters of a plan of this kind. A Public Meeting was held on the 3rd of February, 1811, for the purpose of establishing such a School, of which Meeting Mr. Hey was Chairman; and he continued Chairman of the

Committee appointed to carry the plan into effect, and afterwards to superintend the management of the school, as long as he lived.

"A school was established, *pro tempore,* in a hired room; and in the following year (1812) a new building was completed. It is called "The Royal Lancasterian School." This school was formed on a plan analogous to that of the British and Foreign Bible Society, viz. to embrace all denominations of Christians as its supporters, and to admit children of the poor without discrimination. To this end, the Bible, without note or comment, was the only book of instruction admitted, except a spelling book, and a book of arithmetic. Mr. Lancaster's plan was not, however, entirely adhered to, as that makes no provision for instruction on the Sunday. It was therefore agreed, that all the scholars should meet at school and go to some place of worship, such as their parents approved, and that each denomination might be instructed by persons of their own persuasion. This regulation led Mr. Hey to pledge himself for the religious instruction of that division of the boys on Sundays, which belonged to the Church of England.

"On the 1st of January, 1812, nearly a year

after the establishment of the Lancasterian school, a Public Meeting was held for the purpose of establishing another school, on the plan of the National school. Mr. Hey being generally forward in the support of every benevolent scheme of which he could approve; it may seem necessary to explain why this institution did not meet with his concurrence. He thought it *unnecessary*, because another school had just been established, but he particularly objected to the *exclusive* plan of the intended new school. The education of the poor being the object, he wished the plan to be as comprehensive as possible; and that none should be excluded, merely because they did not belong to the Established Church, for it appeared to him, that, according to this new plan, none were to be admitted but those who would agree to be instructed in the formularies, and attend the services, of the Church of England." *

Mr. Hey having pledged himself to provide for the religious instruction of that division of the boys, which belonged to the Church of England, on sundays; a goodly company of these boys was catechized by him regularly, in his study, till a

* See the letter to John Hardy, Esq. in the Appendix.

school was organized, and connected with St. Paul's school. These boys formed the first class in that school, where Mr. Hey, at the age of eighty years, was a regular and diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner, in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another school, about which Mr. Hey felt a very lively interest, the narrative was interrupted by his sudden indisposition. The company expressing much uneasiness at this occurrence, he remarked; "my spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence."

Mr. Hey was an early and zealous supporter of the Church Missionary Society. Indeed, his earnest desire of the salvation of his fellow creatures induced him to co-operate with various Societies, which had for their object the civilizing and evangelizing of the heathen, by a more wide diffusion of the Gospel of Jesus Christ. He was

a subscriber to the Missions of the United Brethren, (Moravians,) whose successful and unostentatious exertions in propagating Christianity among some of the most remote and uncivilized people upon earth, have gained them the support and countenance of Christians of every denomination; while their patience, their labours, and their sufferings have seldom been equalled, and never surpassed, by the Missionaries of any christian community Mr. Hey contributed, likewise, to the support of the Baptist Mission at Serampore, whose progress in Oriental learning, and whose successful labours in translating the Holy Scriptures into the Chinese language, and into many of the native dialects of India, under difficulties and disadvantages that sometimes appeared almost insurmountable, have raised the active members of this Mission to a high degree of eminence in the estimation of all, who are interested in the more wide diffusion of the blessings of Christianity. He was also a subscriber to the Wesleyan Missionary Society, whose useful exertions have stretched through so large a compass, and which has displayed such an exemplary zeal in conveying the glad tidings of salvation to the different quarters of the globe. But, as a

Member of the Church of England, Mr. Hey regarded it as his more immediate duty to assist and cherish the Church Missionary Association in Leeds, which is a branch of that Society established for Missions to Africa and the East, that has long existed in London. The Committee were accustomed to meet on the business of the Association in Mr. Hey's study, where he was conscientiously punctual in his attendance; and when those clergymen who travel in aid of the Bible and Church Missionary Societies visited Leeds, he generally accompanied them to those surrounding villages, which had churches in which they were invited, or permitted to preach. He was vigilant in availing himself of every opportunity that occurred, of advancing the interests of these Societies, and took pains to excite a similar zeal and interest in others, by making their proceedings the frequent subjects of conversation in company, and by circulating the periodical Reports, the Letters of Dr. Pinkerton from the Continent, &c.

The following anecdote will display the affection and earnestness with which he embraced any occasion of shewing substantial kindness where it it was wanted.

A few years ago, Matari, a son of one of the

New Zealand Chiefs, was sent to England, and placed under the protection of some persons of fortune, talents, and influence, that he might be taught the more useful European arts, and receive such an education, as would improve his understanding, and qualify him to convey instruction to his rude, ignorant, and idolatrous countrymen. Matari did, indeed, learn a little reading and writing; but his attention was principally called to the acquisition of those frivolous accomplishments, which would fit him to appear with advantage in the assemblies of the gay and dissipated. This poor uninstructed youth was too soon, and too successfully, initiated in the vices, and even the fopperies of the capital: he was decked out with a blue ribbon and a tinsel star, to indicate his princely origin; thus inflating his mind with a foolish conceit of his own importance, and unfitting him for that useful but laborious course of education, which might render him valuable to his country. It did not appear that he had ever been prepared to receive baptism; that any moral or religious instruction had been imparted to him; or that his mind was in any measure imbued with the principles of christian faith and practice. It would seem, that these matters, however important in

themselves, were totally forgotten, or at least overlooked, by those who assumed the protection and superintendence of him during his residence in England. Matari lamented, in very pathetic terms, the misemployment of his time, and the errors of his education; and he was painfully sensible, when it was too late, of his incompetence to make a proper use of the various tools and instruments, with which he was furnished on his departure from this country. The state of this young man being communicated to Mr. Hey, he, with the promptitude of warm benevolence, proposed to the writer of this narrative, that Matari should be sent to him at Leeds, and offered to engage, with the assistance of his friends, to provide him with instruction, such as should qualify him to communicate the more useful European arts to the New Zealanders, and to give him that moral and religious cultivation which, through the blessing of Almighty God, might issue in his final salvation. When the proposal was made to Matari, he appeared to be truly sensible of the kindness of the offer, but declined accepting it, for reasons which reflected no discredit on his understanding or his heart. Poor Matari did not live to revisit his native country: he died on ship-board, when

the voyage was nearly completed. He was thus spared the disgrace of presenting himself to his countrymen, without having made any one useful acquisition, except a knowledge of the English language, during his long absence; and this nation was saved the dishonour of sending home a youth untutored in any thing that could be beneficial to himself or othèrs; not less a heathen, but incomparably more acquainted with what was corrupt and vicious, than when he quitted his native shores. Matari was about eighteen or nineteen years old when he left England; he was a youth of much intelligence; his remarks were often lively and sensible; and when some simple philosophical experiments were shewn him, he was seriously attentive, and exhibited a talent for investigation. The common phenomena of the diagonal glass confounded and alarmed him: when he remarked, that objects which were small, flat, and near to him, as delineated on paper, assumed prominence, magnitude, and inequality of distance, when seen in the reflecting glass; after carefully examining the print with his fingers, and comparing it with the object reflected through the convex glass from the mirror, he withdrew hastily from the table, and resisted every intreaty to resume his former

situation. His disposition was gentle, sociable, and affectionate; in his general behaviour he was modest and unaffected; and, in mixed company and at table, he conducted himself with all the propriety and easy good manners of a gentleman.

The following passages, communicated by one of Mr. Hey's family, are too interesting to be omitted.

"The interest which my father took in the cause of Missions, led him to keep up a regular correspondence with the Rev. Samuel Marsden, the Chaplain at Port Jackson, whose letters afforded him much pleasure, it being always a rich repast to his mind to receive accounts of the successful labours of that good man.

"When Government first determined upon forming a Colony in New South Wales, by sending thither convicts who were sentenced to transportation; it immediately struck him, (Mr. Hey,) that the measure had been directed by the overruling providence of God. It appeared to him, that the expense would be so much greater than any adequate advantage to be derived from it; that motives of prudence and economy would, otherwise, have restrained Ministers from adopting

such a plan. When the first cargo of convicts was shipped for Port Jackson, he told his family as a piece of intelligence, in a way of pleasantry that was common to him, that two hundred Missionaries were gone to Botany Bay. He felt a strong conviction, that they would be the means, directly or indirectly, of conveying the Gospel to that distant part of the globe, and he rejoiced in it. The sentiments, which he has often expressed on this subject, have been realized by the event; and the remarkable coincidence of Mr. Marsden's language with that used by my father long before, in a way of anticipation, will make the following communication, which was received after his death, particularly interesting to those friends who had heard him speak on the subject."

The following is an extract of a letter from the Rev. Samuel Marsden, Port Jackson, Botany Bay, New South Wales, to Mr. Hey, which arrived several months after his death.*

* Mr. Hey died, March 23, 1819.

"Parramatta, July 10, 1819.

"Dear Sir;

"I received your last favour with much gratification. It was a pleasure that I scarcely expected to enjoy any more, from your advanced years. I hope these few lines will reach you, before you enter the promised land; as it will afford you much real satisfaction to learn, that my two New Zealand friends, Tooi and Teeterree, arrived safe at my house in Parramatta, on the second instant, with the Rev. John Butler and his colleagues, all well. It is many years since I experienced so much real joy, as the sight of my friends from England afforded me. I believe the rejoicing was mutual. In the midst of all storms and tempests, the work of the Lord is going on in the South Sea Islands. God has been very gracious to our feeble undertakings; his goodness and kind providence have taken special care of the Mission, and the settlers were all well in May last. I am expecting the Active from New Zealand again in a few days. It is my full intention

to accompany Mr. Butler and his colleagues to New Zealand, if the Governor will allow me. I am anxious to give the Rev. Mr. Butler all the weight and influence in my power with the Chiefs of New Zealand, and to assist him in laying the foundation of a permanent establishment in the Bay of Islands. I cannot entertain a doubt but the Mission will succeed; it is God's work, and it must prosper. What has happened in this Colony will turn out to the furtherance of the gospel.

"Since I began this letter I have obtained permission to visit New Zealand, and shall immediately prepare for my voyage with the Rev. Mr. Butler, &c. &c. Whatever difficulties have been in the way, when the moment came for them to be removed, they vanished like a cloud. I cannot doubt but the Mission will succeed, and that New Zealand will become the land of truth and righteousness. It is now, in my eyes, the promised land, and the heathen darkness will be driven out by little and little. How mysterious are all the ways of God! The establishment of this colony for the refuse of society; and that the very exiles should, by his over-ruling providence, be

made to prepare the way of the Lord to the heathen nations around us, is past man's finding out. When we combine all the circumstances that have happened relative to those parts of the globe, for the last thirty years, the divine footsteps are most evidently seen. The gospel trumpet has been sounded here, since the hour that the first exile set his foot on these shores to the present day.

"When I look round my congregation, I see men from almost every nation under heaven. assembled at my church; men of every religious persuasion, from the ignorant savage to the profound philosopher;—and, when I consider that the bread of life is freely distributed among all, I cannot doubt but some will eat and live for ever. God hath promised, that his word shall not return unto him void, and 'the Scriptures cannot be broken.' It is also very wonderful to see the christian world, at the distance of half the globe, so warm in their support of this glorious cause. How would the Rev. Miles Atkinson, I often think, with many others of our departed friends, who have now joined 'the spirits of just men made perfect,' have rejoiced to see what we now see. Perhaps they are more than sharers of our

joy; they may still be employed in the work. Moses and Elias came from heaven to converse with our blessed Saviour respecting those things which he had to accomplish at Jerusalem. We cannot suppose that the departed saints are unemployed in the Lord's work.

"I hope to examine New Zealand a little more in my present visit.

. . . . .

"I remain,

"Dear Sir,

"Your much obliged and affectionate friend,

"SAMUEL MARSDEN."

In the years 1800 and 1801, Mr. Hey reflected frequently on the probable advantages that might result from a monthly publication so conducted, that it should oppose the inroads of infidelity and heresy, support the doctrines and discipline of the Church of England, and tend to promote serious piety and godliness throughout the various ranks and orders of society. He commenced a correspondence on this subject with several persons in different parts of the kingdom; he promised his own assistance, and engaged to use his best exertions

in procuring the aid of learned and pious men, wherever his influence might extend; and it is to be ascribed, in a great measure, to his zeal and activity, that the Christian Observer was introduced to the world.

This periodical work has now been so many years in circulation, that its merits may be safely left to speak for themselves; and, although it has participated in the lot of many other useful productions,—that of being misunderstood by some, misrepresented by others, and opposed by the enemies of the faith and hope of the gospel; yet it has surmounted all opposition, and, through the Divine assistance, has been eminently and extensively beneficial both to the Clergy and Laity of this kingdom. The Christian Observer has displayed good temper, and a spirit of moderation and candour towards the various denominations of Christians. It has proved that genuine and fervent piety may exist without ignorance, or fanaticism; that polemical discussions may be conducted without railing, bitterness, or asperity; and that sobriety of mind, and cautious investigation, are not hostile to purity of faith, or soundness of doctrine. Above all, the Christian Observer has been the unwearied and zealous advocate of

scriptural morality: it has enlarged on the extent and holiness of the Divine law; rescued the preceptive parts of the gospel from the cold, heartless, insipid commentaries, that would reduce Christianity to a round of formal observances, and a decent conformity to social duties; and by inculcating the necessity of combining gracious and spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion. What has the world to exhibit in its greatest and most illustrious votaries, that can bear a comparison with the dignity and elevation of the christian character? How far, alas! do its most renowned characters lie below the level of that christian worthy, whose ruling principle and intention it is to please God in all things; whose heart dilates with the love of God and of his neighbour; in whose mind, peace, gentleness, and goodness, hold their habitual residence; whose spirit is sustained by faith, and hope, and holy joy; who, having the temper of heaven implanted in his soul, anticipates with lively expectation the revelation of that glorious day, when he shall enter into the promised possession of moral perfection and

never-ending blessedness? To disseminate and inculcate such views and representations of the power and efficacy of our holy religion, have the efforts of the Christian Observer been directed; and it has pleased God to bless those endeavours with an abundant success. "Let their works praise them!"

END OF VOL. I

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